



MARY BAKER EDDY

*Retrospection
and Introspection*



Mary Baker Eddy

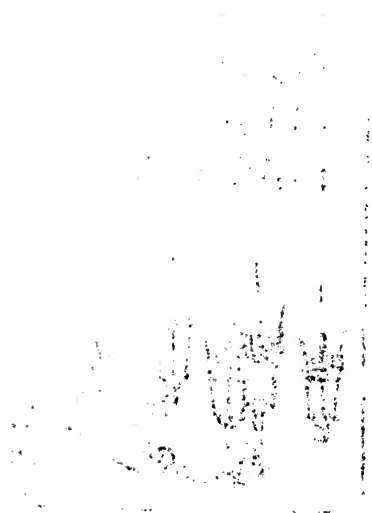
941

0x

BOSTON
PUBLIC
LIBRARY



*Retrospection
and Introspection*



Retrospection and Introspection

by MARY BAKER EDDY

Discoverer and Founder of Christian Science
and Author of *Science and Health*
with *Key to the Scriptures*



Mary Baker Eddy

Marcas Registradas ®

Published by The First Church of Christ, Scientist,
in Boston, Massachusetts, U.S.A.

BX 674
. R 4
1920

*The facsimile of the signature of Mary Baker Eddy
and the design of the Cross and Crown seal are
trademarks of The Christian Science Board of Directors.
Registered in U.S. Patent and Trademark Office and in other countries.*

ISBN 0-87952-044-2

*Copyright, 1891, 1892
By Mary Baker G. Eddy
Copyright renewed, 1919, 1920*

Printed in the United States of America

Contents

Ancestral Shadows	1
Autobiographic Reminiscences	4
Voices Not Our Own	8
Early Studies	10
Girlhood Composition	11
Theological Reminiscence	13
The Country-seat (Poem)	17
Marriage and Parentage	19
Emergence into Light	23
The Great Discovery	24
Foundation Work	30
Medical Experiments	33
First Publication	35
The Precious Volume	37
Recuperative Incident	40
A True Man	42
College and Church	43
“Feed My Sheep” (Poem)	46
College Closed	47

Contents

General Associations, and Our Magazine	52
Faith-cure	54
Foundation-stones	56
The Great Revelation	59
Sin, Sinner, and Ecclesiasticism	63
The Human Concept	67
Personality	73
Plagiarism	75
Admonition	78
Exemplification	86
Waymarks	93

Retrospection and Introspection

ANCESTRAL SHADOWS

MY ancestors, according to the flesh, were from both 1
Scotland and England, my great-grandfather, on 2
my father's side, being John McNeil of Edinburgh. 3

His wife, my great-grandmother, was Marion Moor, 4
and her family is said to have been in some way related 5
to Hannah More, the pious and popular English authoress 6
of a century ago.

I remember reading, in my childhood, certain manu- 7
scripts containing Scriptural sonnets, besides other verses 8
and enigmas which my grandmother said were written 9
by my great-grandmother. But because my great-grand- 10
mother wrote a stray sonnet and an occasional riddle, it 11
was no sign that she inherited a spark from Hannah More, 12
or was her relative.

John and Marion Moor McNeil had a daughter, who 13
perpetuated her mother's name. This second Marion 14
McNeil in due time was married to an Englishman, 15
named Joseph Baker, and so became my paternal grand- 16
mother, the Scotch and English elements thus mingling 17
in her children. 18

1 Mrs. Marion McNeil Baker was reared among the
Scotch Covenanters, and had in her character that sturdy
3 Calvinistic devotion to Protestant liberty which gave those
religionists the poetic daring and pious picturesqueness
which we find so graphically set forth in the pages of Sir
6 Walter Scott and in John Wilson's sketches.

Joseph Baker and his wife, Marion McNeil, came to
America seeking "freedom to worship God;" though
9 they could hardly have crossed the Atlantic more than a
score of years prior to the Revolutionary period.

With them they brought to New England a heavy sword,
12 encased in a brass scabbard, on which was inscribed the
name of a kinsman upon whom the weapon had been
bestowed by Sir William Wallace, from whose patriotism
15 and bravery comes that heart-stirring air, "Scots wha hae
wi' Wallace bled."

My childhood was also gladdened by one of my Grand-
18 mother Baker's books, printed in olden type and replete
with the phraseology current in the seventeenth and eight-
teenth centuries.

21 Among grandmother's treasures were some newspapers,
yellow with age. Some of these, however, were not very
ancient, nor had they crossed the ocean; for they were
24 American newspapers, one of which contained a full ac-
count of the death and burial of George Washington.

A relative of my Grandfather Baker was General Henry
27 Knox of Revolutionary fame. I was fond of listening,
when a child, to grandmother's stories about General
Knox, for whom she cherished a high regard.

30 In the line of my Grandmother Baker's family was the

late Sir John Macneill, a Scotch knight, who was prominent in British politics, and at one time held the position of ambassador to Persia. 1
3

My grandparents were likewise connected with Capt. John Lovewell of Dunstable, New Hampshire, whose gallant leadership and death, in the Indian troubles of 1722-1725, caused that prolonged contest to be known historically as Lovewell's War. 6

A cousin of my grandmother was John Macneil, the New Hampshire general who fought at Lundy's Lane, and won distinction in 1814 at the neighboring battle of Chippewa, towards the close of the War of 1812. 9
12

AUTOBIOGRAPHIC REMINISCENCES

¹ **T**HIS venerable grandmother had thirteen children,
² the youngest of whom was my father, Mark Baker,
³ who inherited the homestead, and with his brother, James
Baker, he inherited my grandfather's farm of about five
hundred acres, lying in the adjoining towns of Concord
⁶ and Bow, in the State of New Hampshire.

One hundred acres of the old farm are still cultivated
and owned by Uncle James Baker's grandson, brother of
⁹ the Hon. Henry Moore Baker of Washington, D. C.

The farm-house, situated on the summit of a hill, com-
manded a broad picturesque view of the Merrimac River
¹² and the undulating lands of three townships. But change
has been busy. Where once stretched broad fields of
bending grain waving gracefully in the sunlight, and
¹⁵ orchards of apples, peaches, pears, and cherries shone
richly in the mellow hues of autumn, — now the lone night-
bird cries, the crow caws cautiously, and wandering winds
¹⁸ sigh low requiems through dark pine groves. Where
green pastures bright with berries, singing brooklets,
beautiful wild flowers, and flecked with large flocks and
²¹ herds, covered areas of rich acres, — now the scrub-oak,
poplar, and fern flourish.

The wife of Mark Baker was Abigail Barnard Ambrose,
²⁴ daughter of Deacon Nathaniel Ambrose of Pembroke, a

small town situated near Concord, just across the bridge, 1
on the left bank of the Merrimac River.

Grandfather Ambrose was a very religious man, and 3
gave the money for erecting the first Congregational
Church in Pembroke.

In the Baker homestead at Bow I was born, the young- 6
est of my parents' six children and the object of their
tender solicitude.

During my childhood my parents removed to Tilton, 9
eighteen miles from Concord, and there the family re-
mained until the names of both father and mother were
inscribed on the stone memorials in the Park Cemetery 12
of that beautiful village.

My father possessed a strong intellect and an iron will.
Of my mother I cannot speak as I would, for memory 15
recalls qualities to which the pen can never do justice.
The following is a brief extract from the eulogy of the Rev.
Richard S. Rust, D. D., who for many years had re- 18
sided in Tilton and knew my sainted mother in all the
walks of life.

The character of Mrs. Abigail Ambrose Baker was distin- 21
guished for numerous excellences. She possessed a strong
intellect, a sympathizing heart, and a placid spirit. Her
presence, like the gentle dew and cheerful light, was felt by 24
all around her. She gave an elevated character to the tone of
conversation in the circles in which she moved, and directed
attention to themes at once pleasing and profitable. 27

As a mother, she was untiring in her efforts to secure the
happiness of her family. She ever entertained a lively sense
of the parental obligation, especially in regard to the educa- 30

1 tion of her children. The oft-repeated impressions of that
sainted spirit, on the hearts of those especially entrusted to her
3 watch-care, can never be effaced, and can hardly fail to induce
them to follow her to the brighter world. Her life was a
living illustration of Christian faith.

6 My childhood's home I remember as one with the open
hand. The needy were ever welcome, and to the clergy
were accorded special household privileges.

9 Among the treasured reminiscences of my much re-
spected parents, brothers, and sisters, is the memory of
my second brother, Albert Baker, who was, next to my
12 mother, the very dearest of my kindred. To speak of his
beautiful character as I cherish it, would require more
space than this little book can afford.

15 My brother Albert was graduated at Dartmouth Col-
lege in 1834, and was reputed one of the most talented,
close, and thorough scholars ever connected with that
18 institution. For two or three years he read law at Hills-
borough, in the office of Franklin Pierce, afterwards Presi-
dent of the United States; but later Albert spent a year
21 in the office of the Hon. Richard Fletcher of Boston.
He was consequently admitted to the bar in two States,
Massachusetts and New Hampshire. In 1837 he suc-
24 ceeded to the law-office which Mr. Pierce had occupied,
and was soon elected to the Legislature of his native State,
where he served the public interests faithfully for two
27 consecutive years. Among other important bills which
were carried through the Legislature by his persistent en-
ergy was one for the abolition of imprisonment for debt.
30 In 1841 he received further political preferment, by

nomination to Congress on a majority vote of seven 1
thousand, — it was the largest vote of the State; but he
passed away at the age of thirty-one, after a short illness, 3
before his election. His noble political antagonist, the
Hon. Isaac Hill, of Concord, wrote of my brother as
follows: — 6

Albert Baker was a young man of uncommon promise. Gifted with the highest order of intellectual powers, he trained and schooled them by intense and almost incessant study 9 throughout his short life. He was fond of investigating abstruse and metaphysical principles, and he never forsook them until he had explored their every nook and corner, 12 however hidden and remote. Had life and health been spared to him, he would have made himself one of the most distinguished men in the country. As a lawyer he was able and 15 learned, and in the successful practice of a very large business. He was noted for his boldness and firmness, and for his powerful advocacy of the side he deemed right. His death will be 18 deplored, with the most poignant grief, by a large number of friends, who expected no more than they realized from his talents and acquirements. This sad event will not be soon 21 forgotten. It blights too many hopes; it carries with it too much of sorrow and loss. It is a public calamity.

VOICES NOT OUR OWN

1 **M**ANY peculiar circumstances and events connected
with my childhood throught the chambers of memory.
3 For some twelve months, when I was about eight years
old, I repeatedly heard a voice, calling me distinctly by
name, three times, in an ascending scale. I thought this
6 was my mother's voice, and sometimes went to her, be-
seeching her to tell me what she wanted. Her answer was
always, "Nothing, child! What do you mean?" Then
9 I would say, "Mother, who *did* call me? I heard some-
body call *Mary*, three times!" This continued until I
grew discouraged, and my mother was perplexed and
12 anxious.

One day, when my cousin, Mehitable Huntoon, was
visiting us, and I sat in a little chair by her side, in the
15 same room with grandmother, — the call again came, so
loud that Mehitable heard it, though I had ceased to
notice it. Greatly surprised, my cousin turned to me and
18 said, "Your mother is calling you!" but I answered not,
till again the same call was thrice repeated. Mehitable
then said sharply, "Why don't you go? your mother is
21 calling you!" I then left the room, went to my mother,
and once more asked her if she had summoned me? She
answered as always before. Then I earnestly declared
24 my cousin had heard the voice, and said that mother

wanted me. Accordingly she returned with me to grand- 1
 mother's room, and led my cousin into an adjoining apart-
 ment. The door was ajar, and I listened with bated 3
 breath. Mother told Mehitable all about this mysterious
 voice, and asked if she really did hear Mary's name pro-
 nounced in audible tones. My cousin answered quickly, 6
 and emphasized her affirmation.

That night, before going to rest, my mother read to me
 the Scriptural narrative of little Samuel, and bade me, 9
 when the voice called again, to reply as he did, "Speak,
 Lord; for Thy servant heareth." The voice came; but
 I was afraid, and did not answer. Afterward I wept, and 12
 prayed that God would forgive me, resolving to do, next
 time, as my mother had bidden me. When the call came
 again I did answer, in the words of Samuel, but never 15
 again to the material senses was that mysterious call
 repeated.

Is it not much that I may worship Him, 18
 With naught my spirit's breathings to control,
 And feel His presence in the vast and dim
 And whispering woods, where dying thunders roll 21
 From the far cataracts? Shall I not rejoice
 That I have learned at last to know His voice
 From man's? — I will rejoice! My soaring soul 24
 Now hath redeemed her birthright of the day,
 And won, through clouds, to Him, her own unfettered way!
 — MRS. HEMANS 27

EARLY STUDIES

1 **M**Y father was taught to believe that my brain was
too large for my body and so kept me much out of
3 school, but I gained book-knowledge with far less labor
than is usually requisite. At ten years of age I was as
familiar with Lindley Murray's Grammar as with the
6 Westminster Catechism; and the latter I had to repeat
every Sunday. My favorite studies were natural philoso-
phy, logic, and moral science. From my brother Al-
9 bert I received lessons in the ancient tongues, Hebrew,
Greek, and Latin. My brother studied Hebrew during
his college vacations. After my discovery of Christian
12 Science, most of the knowledge I had gleaned from
schoolbooks vanished like a dream.

Learning was so illumined, that grammar was eclipsed.
15 Etymology was divine history, voicing the idea of God in
man's origin and signification. Syntax was spiritual order
and unity. Prosody, the song of angels, and no earthly
18 or inglorious theme.

GIRLHOOD COMPOSITION

FROM childhood I was a verse-maker. Poetry suited 1
my emotions better than prose. The following is 3
one of my girlhood productions.

ALPHABET AND BAYONET

If fancy plumes aerial flight,
Go fix thy restless mind 6
On learning's lore and wisdom's might,
And live to bless mankind.
The sword is sheathed, 't is freedom's hour, 9
No despot bears misrule,
Where knowledge plants the foot of power
In our God-blessed free school. 12

Forth from this fount the streamlets flow,
That widen in their course.
Hero and sage arise to show 15
Science the mighty source,
And laud the land whose talents rock
The cradle of her power, 18
And wreaths are twined round Plymouth Rock,
From erudition's bower.

Farther than feet of chamois fall, 21
Free as the generous air,

12 Retrospection and Introspection

1 Strains nobler far than clarion call
 Wake freedom's welcome, where
3 Minerva's silver sandals still
 Are loosed, and not effete;
 Where echoes still my day-dreams thrill,
6 Woke by her fancied feet.

THEOLOGICAL REMINISCENCE

AT the age of twelve¹ I was admitted to the Congre- 1
gational (Trinitarian) Church, my parents having 2
been members of that body for a half-century. In connec- 3
tion with this event, some circumstances are noteworthy.
Before this step was taken, the doctrine of unconditional
election, or predestination, greatly troubled me; for I 6
was unwilling to be saved, if my brothers and sisters were
to be numbered among those who were doomed to per-
petual banishment from God. So perturbed was I by the 9
thoughts aroused by this erroneous doctrine, that the
family doctor was summoned, and pronounced me stricken
with fever. 12

My father's relentless theology emphasized belief in a
final judgment-day, in the danger of endless punishment,
and in a Jehovah merciless towards unbelievers; and of 15
these things he now spoke, hoping to win me from dreaded
heresy.

My mother, as she bathed my burning temples, bade 18
me lean on God's love, which would give me rest, if I
went to Him in prayer, as I was wont to do, seeking His
guidance. I prayed; and a soft glow of ineffable joy came 21
over me. The fever was gone, and I rose and dressed
myself, in a normal condition of health. Mother saw this,
and was glad. The physician marvelled; and the "hor- 24

¹ See Page 311, Lines 12 to 17, "The First Church of Christ, Scientist, and Miscellany."

1 rible decree” of predestination — as John Calvin rightly called his own tenet — forever lost its power over me.

3 When the meeting was held for the examination of candidates for membership, I was of course present. The pastor was an old-school expounder of the strictest Pres-
6 byterian doctrines. He was apparently as eager to have unbelievers in these dogmas lost, as he was to have elect
9 believers converted and rescued from perdition; for both salvation and condemnation depended, according to his
views, upon the good pleasure of infinite Love. However, I was ready for his doleful questions, which I answered with-
12 out a tremor, declaring that never could I unite with the church, if assent to this doctrine was essential thereto.

Distinctly do I recall what followed. I stoutly main-
15 tained that I was willing to trust God, and take my chance of spiritual safety with my brothers and sisters, — not one of whom had then made any profession of religion, —
18 even if my credal doubts left me outside the doors. The minister then wished me to tell him when I had experienced a change of heart; but tearfully I had to respond
21 that I could not designate any precise time. Nevertheless, he persisted in the assertion that I *had* been truly regenerated, and asked me to say how I felt when the new light
24 dawned within me. I replied that I could only answer him in the words of the Psalmist: “Search me, O God, and know my heart: try me, and know my thoughts:
27 and see if there be any wicked way in me, and lead me in the way everlasting.”

This was so earnestly said, that even the oldest church-
30 members wept. After the meeting was over they came

and kissed me. To the astonishment of many, the good 1
clergyman's heart also melted, and he received me into
their communion, and my protest along with me. My con- 3
nection with this religious body was retained till I founded
a church of my own, built on the basis of Christian Science,
"Jesus Christ himself being the chief corner-stone." 6

In confidence of faith, I could say in David's words,
"I will go in the strength of the Lord God: I will make
mention of Thy righteousness, even of Thine only. O 9
God, Thou hast taught me from my youth: and hith-
erto have I declared Thy wondrous works." (Psalms lxxi.
16, 17.) 12

In the year 1878 I was called to preach in Boston at the
Baptist Tabernacle of Rev. Daniel C. Eddy, D. D., — by
the pastor of this church. I accepted the invitation and 15
commenced work.

The congregation so increased in number the pews were
not sufficient to seat the audience and benches were used 13
in the aisles. At the close of my engagement we parted
in Christian fellowship, if not in full unity of doctrine.

Our last vestry meeting was made memorable by elo- 21
quent addresses from persons who feelingly testified to
having been healed through my preaching. Among other
diseases cured they specified cancers. The cases described 24
had been treated and given over by physicians of the popu-
lar schools of medicine, but I had not heard of these cases
till the persons who divulged their secret joy were healed. 27
A prominent churchman agreeably informed the congrega-
tion that many others present had been healed under
my preaching, but were too timid to testify in public. 30

1 One memorable Sunday afternoon, a soprano, — clear,
strong, sympathetic, — floating up from the pews, caught
3 my ear. When the meeting was over, two ladies pushing
their way through the crowd reached the platform. With
tears of joy flooding her eyes — for she was a mother —
6 one of them said, “Did you hear my daughter sing? Why,
she has not sung before since she left the choir and was
in consumption! When she entered this church one hour
9 ago she could not speak a loud word, and now, oh, thank
God, she is healed!”

It was not an uncommon occurrence in my own church
12 for the sick to be healed by my sermon. Many pale cripples
went into the church leaning on crutches who went out
carrying them on their shoulders. “And these signs shall
15 follow them that believe.”

The charter for The Mother Church in Boston was ob-
tained June, 1879,¹ and the same month the members,
18 twenty-six in number, extended a call to Mary B. G. Eddy
to become their pastor. She accepted the call, and was
ordained A. D. 1881.

¹ This statement appears to be based upon the Annual Report of the Secretary of The Christian Scientist Association, read at its meeting, January 15, 1880, in which June is named as the month in which the charter for The Mother Church was obtained, instead of August 23, 1879, the correct date.

THE COUNTRY-SEAT

Written in youth, while visiting a family friend in the beautiful
suburbs of Boston 1

WILD spirit of song, — midst the zephyrs at play 3
In bowers of beauty, — I bend to thy lay,
And woo, while I worship in deep sylvan spot,
The Muses' soft echoes to kindle the grot. 6
Wake chords of my lyre, with musical kiss,
To vibrate and tremble with accents of bliss.

Here morning peers out, from her crimson repose, 9
On proud Prairie Queen and the modest Moss-rose;
And vesper reclines — when the dewdrop is shed
On the heart of the pink — in its odorous bed; 12
But Flora has stolen the rainbow and sky,
To sprinkle the flowers with exquisite dye.

Here fame-honored hickory rears his bold form, 15
And bares a brave breast to the lightning and storm,
While palm, bay, and laurel, in classical glee,
Chase tulip, magnolia, and fragrant fringe-tree; 18
And sturdy horse-chestnut for centuries hath given
Its feathery blossom and branches to heaven.

- 1 Here is life! Here is youth! Here the poet's world-
 wish, —
- 3 Cool waters at play with the gold-gleaming fish;
 While cactus a mellower glory receives
 From light colored softly by blossom and leaves;
- 6 And nestling alder is whispering low,
 In lap of the pear-tree, with musical flow.¹

- Dark sentinel hedgerow is guarding repose,
 9 Midst grotto and songlet and streamlet that flows
 Where beauty and perfume from buds burst away,
 And ope their closed cells to the bright, laughing day;
- 12 Yet, dwellers in Eden, earth yields you her tear, —
 Oft plucked for the banquet, but laid on the bier.

- Earth's beauty and glory delude as the shrine
 15 Or fount of real joy and of visions divine;
 But hope, as the eaglet that spurneth the sod,
 May soar above matter, to fasten on God,
 18 And freely adore all His spirit hath made,
 Where rapture and radiance and glory ne'er fade.

- Oh, give me the spot where affection may dwell
 21 In sacred communion with home's magic spell!
 Where flowers of feeling are fragrant and fair,
 And those we most love find a happiness rare;
 24 But clouds are a presage, — they darken my lay:
 This life is a shadow, and hastens away.

¹ An alder growing from the bent branch of a pear-tree.

MARRIAGE AND PARENTAGE

IN 1843 I was united to my first husband, Colonel George 1
Washington Glover of Charleston, South Carolina, 6
the ceremony taking place under the paternal roof in 3
Tilton.

After parting with the dear home circle I went with 1
him to the South; but he was spared to me for only one 6
brief year. He was in Wilmington, North Carolina, on
business, when the yellow-fever raged in that city, and was
suddenly attacked by this insidious disease, which in his 9
case proved fatal.

My husband was a freemason, being a member in Saint 1
Andrew's Lodge, Number 10, and of Union Chapter, Num- 12
ber 3, of Royal Arch masons. He was highly esteemed
and sincerely lamented by a large circle of friends and ac-
quaintances, whose kindness and sympathy helped to sup- 15
port me in this terrible bereavement. A month later I
returned to New Hampshire, where, at the end of four
months, my babe was born. 18

Colonel Glover's tender devotion to his young bride
was remarked by all observers. With his parting breath
he gave pathetic directions to his brother masons about 21
accompanying her on her sad journey to the North. Here
it is but justice to record, they performed their obligations
most faithfully. 24

1 After returning to the paternal roof I lost all my husband's property, except what money I had brought with
 3 me; and remained with my parents until after my mother's
 decease.

A few months before my father's second marriage, to
 6 Mrs. Elizabeth Patterson Duncan, sister of Lieutenant-Governor George W. Patterson of New York, my little son, about four years of age, was sent away from me, and
 9 put under the care of our family nurse, who had married, and resided in the northern part of New Hampshire. I had no training for self-support, and my home I regarded
 12 as very precious. The night before my child was taken from me, I knelt by his side throughout the dark hours, hoping for a vision of relief from this trial. The follow-
 15 ing lines are taken from my poem, "Mother's Darling," written after this separation: —

18 Thy smile through tears, as sunshine o'er the sea,
 Awoke new beauty in the surge's roll!
 Oh, life is dead, bereft of all, with thee, —
 Star of my earthly hope, babe of my soul.

21 My second marriage was very unfortunate, and from it I was compelled to ask for a bill of divorce, which was granted me in the city of Salem, Massachusetts.

24 My dominant thought in marrying again was to get back my child, but after our marriage his stepfather was not willing he should have a home with me. A plot was
 27 consummated for keeping us apart. The family to whose care he was committed very soon removed to what was then regarded as the Far West.

After his removal a letter was read to my little son, 1
informing him that his mother was dead and buried.
Without my knowledge a guardian was appointed him, and 3
I was then informed that my son was lost. Every means
within my power was employed to find him, but without
success. We never met again until he had reached the 6
age of thirty-four, had a wife and two children, and by a
strange providence had learned that his mother still lived,
and came to see me in Massachusetts. 9

Meanwhile he had served as a volunteer throughout
the war for the Union, and at its expiration was appointed
United States Marshal of the Territory of Dakota. 12

It is well to know, dear reader, that our material, mortal
history is but the record of dreams, not of man's real ex-
istence, and the dream has no place in the Science of being. 15
It is "as a tale that is told," and "as the shadow when it
declineth." The heavenly intent of earth's shadows is to
chasten the affections, to rebuke human consciousness and 18
turn it gladly from a material, false sense of life and happi-
ness, to spiritual joy and true estimate of being.

The awakening from a false sense of life, substance, and 21
mind in matter, is as yet imperfect; but for those lucid
and enduring lessons of Love which tend to this result,
I bless God. 24

Mere historic incidents and personal events are frivo-
lous and of no moment, unless they illustrate the ethics of
Truth. To this end, but only to this end, such narrations 27
may be admissible and advisable; but if spiritual con-
clusions are separated from their premises, the *nexus* is
lost, and the argument, with its rightful conclusions, be- 30

1 comes correspondingly obscure. The human history needs to be revised, and the material record expunged.

3 The Gospel narratives bear brief testimony even to the life of our great Master. His spiritual noumenon and phenomenon silenced portraiture. Writers less wise than
6 the apostles essayed in the Apocryphal New Testament a legendary and traditional history of the early life of Jesus. But St. Paul summarized the character of Jesus
9 as the model of Christianity, in these words: "Consider him that endured such contradiction of sinners against himself." "Who for the joy that was set before him en-
12 dured the cross, despising the shame, and is set down at the right hand of the throne of God."

It may be that the mortal life-battle still wages, and
15 must continue till its involved errors are vanquished by victory-bringing Science; but this triumph will come! God is over all. He alone is our origin, aim, and being.
18 The real man is not of the dust, nor is he ever created through the flesh; for his father and mother are the one Spirit, and his brethren are all the children of one parent,
21 the eternal good.

EMERGENCE INTO LIGHT

THE trend of human life was too eventful to leave me 1
undisturbed in the illusion that this so-called life 2
could be a real and abiding rest. All things earthly must 3
ultimately yield to the irony of fate, or else be merged
into the one infinite Love.

As these pungent lessons became clearer, they grew 6
sterner. Previously the cloud of mortal mind seemed to
have a silver lining; but now it was not even fringed with
light. Matter was no longer spanned with its rainbow 9
of promise. The world was dark. The oncoming hours
were indicated by no floral dial. The senses could not
prophesy sunrise or starlight. 12

Thus it was when the moment arrived of the heart's
bridal to more spiritual existence. When the door opened,
I was waiting and watching; and, lo, the bridegroom 15
came! The character of the Christ was illuminated by
the midnight torches of Spirit. My heart knew its Re-
deemer. He whom my affections had diligently sought 18
was as the One "altogether lovely," as "the chiefest,"
the only, "among ten thousand." Soulless famine had
fled. Agnosticism, pantheism, and theosophy were void. 21
Being was beautiful, its substance, cause, and currents
were God and His idea. I had touched the hem of Chris-
tian Science. 24

THE GREAT DISCOVERY

1 **I**T was in Massachusetts, in February, 1866, and after
the death of the magnetic doctor, Mr. P. P. Quimby,
3 whom spiritualists would associate therewith, but who
was in no wise connected with this event, that I discover-
ed the Science of divine metaphysical healing which I
6 afterwards named Christian Science. The discovery came
to pass in this way. During twenty years prior to my
discovery I had been trying to trace all physical effects to
9 a mental cause; and in the latter part of 1866 I gained
the scientific certainty that all causation was Mind, and
every effect a mental phenomenon.

12 My immediate recovery from the effects of an injury
caused by an accident, an injury that neither medicine nor
surgery could reach, was the falling apple that led me to
15 the discovery how to be well myself, and how to make
others so.

Even to the homœopathic physician who attended me,
18 and rejoiced in my recovery, I could not then explain the
modus of my relief. I could only assure him that the divine
Spirit had wrought the miracle — a miracle which later
21 I found to be in perfect scientific accord with divine law.

I then withdrew from society about three years, —
ponder my mission, to search the Scriptures, to find the
24 Science of Mind that should take the things of God and

show them to the creature, and reveal the great curative 1
Principle, — Deity.

The Bible was my textbook. It answered my questions 3
as to how I was healed; but the Scriptures had to me a
new meaning, a new tongue. Their spiritual significa- 6
tion appeared; and I apprehended for the first time, in
their spiritual meaning, Jesus' teaching and demonstra-
tion, and the Principle and rule of spiritual Science and
metaphysical healing, — in a word, Christian Science. 9

I named it *Christian*, because it is compassionate,
helpful, and spiritual. God I called *immortal Mind*. That
which sins, suffers, and dies, I named *mortal mind*. The 12
physical senses, or sensuous nature, I called *error* and
shadow. Soul I denominated *substance*, because Soul
alone is truly substantial. God I characterized as individ- 15
ual entity, but His corporeality I denied. The real I
claimed as eternal; and its antipodes, or the temporal,
I described as unreal. Spirit I called the *reality*; and 18
matter, the *unreality*.

I knew the human conception of God to be that He was
a physically personal being, like unto man; and that the 21
five physical senses are so many witnesses to the physical
personality of mind and the real existence of matter; but
I learned that these material senses testify falsely, that 24
matter neither sees, hears, nor feels Spirit, and is therefore
inadequate to form any proper conception of the infinite
Mind. "If I bear witness of myself, my witness is not 27
true." (John v. 31.)

I beheld with ineffable awe our great Master's purpose
in not questioning those he healed as to their disease or 30

1 its symptoms, and his marvellous skill in demanding
neither obedience to hygienic laws, nor prescribing drugs
3 to support the divine power which heals. Adoringly I
discerned the Principle of his holy heroism and Christian
example on the cross, when he refused to drink the “vine-
6 gar and gall,” a preparation of poppy, or aconite, to allay
the tortures of crucifixion.

Our great Way-shower, steadfast to the end in his obedi-
9 ence to God’s laws, demonstrated for all time and peoples
the supremacy of good over evil, and the superiority of
Spirit over matter.

12 The miracles recorded in the Bible, which had before
seemed to me supernatural, grew divinely natural and ap-
prehensible; though uninspired interpreters ignorantly
15 pronounce Christ’s healing miraculous, instead of seeing
therein the operation of the divine law.

Jesus of Nazareth was a natural and divine Scientist.
18 He was so before the material world saw him. He who
antedated Abraham, and gave the world a new date in the
Christian era, was a Christian Scientist, who needed no
21 discovery of the Science of being in order to rebuke the
evidence. To one “born of the flesh,” however, divine
Science must be a discovery. Woman must give it birth.
24 It must be begotten of spirituality, since none but the pure
in heart can see God, — the Principle of all things pure;
and none but the “poor in spirit” could first state this
27 Principle, could know yet more of the nothingness of mat-
ter and the allness of Spirit, could utilize Truth, and ab-
solutely reduce the demonstration of being, in Science, to
30 the apprehension of the age.

I wrote also, at this period, comments on the Scriptures, 1
setting forth their spiritual interpretation, the Science of
the Bible, and so laid the foundation of my work called 3
Science and Health, published in 1875.

If these notes and comments, which have never been
read by any one but myself, were published, it would 6
show that after my discovery of the absolute Science
of Mind-healing, like all great truths, this spiritual
Science developed itself to me until Science and 9
Health was written. These early comments are valu-
able to me as waymarks of progress, which I would not
have effaced. 12

Up to that time I had not fully voiced my discov-
ery. Naturally, my first jottings were but efforts to
express in feeble diction Truth's ultimate. In Longfellow's 15
language, —

But the feeble hands and helpless,
Groping blindly in the darkness, 18
Touch God's right hand in that darkness,
And are lifted up and strengthened.

As sweet music ripples in one's first thoughts of it like 21
the brooklet in its meandering midst pebbles and rocks,
before the mind can duly express it to the ear, — so the
harmony of divine Science first broke upon my sense, 24
before gathering experience and confidence to articulate
it. Its natural manifestation is beautiful and euphonious,
but its written expression increases in power and perfection 27
under the guidance of the great Master.

The divine hand led me into a new world of light and
Life, a fresh universe — old to God, but new to His "little 30

1 one." It became evident that the divine Mind alone must
answer, and be found as the Life, or Principle, of all being;
3 and that one must acquaint himself with God, if he would
be at peace. He must be ours practically, guiding our
every thought and action; else we cannot understand
6 the omnipresence of good sufficiently to demonstrate,
even in part, the Science of the perfect Mind and divine
healing.

9 I had learned that thought must be spiritualized, in
order to apprehend Spirit. It must become honest, un-
selfish, and pure, in order to have the least understanding
12 of God in divine Science. The first must become last.
Our reliance upon material things must be transferred to
a perception of and dependence on spiritual things. For
15 Spirit to be supreme in demonstration, it must be supreme
in our affections, and we must be clad with divine power.
Purity, self-renunciation, faith, and understanding must
18 reduce all things real to their own mental denomina-
tion, Mind, which divides, subdivides, increases, dimin-
ishes, constitutes, and sustains, according to the law of
21 God.

I had learned that Mind reconstructed the body, and
that nothing else could. How it was done, the spiritual
24 Science of Mind must reveal. It was a mystery to me
then, but I have since understood it. All Science is a
revelation. Its Principle is divine, not human, reaching
27 higher than the stars of heaven.

Am I a believer in spiritualism? I believe in no *ism*.
This is my endeavor, to be a Christian, to assimilate the
30 character and practice of the anointed; and no motive

can cause a surrender of this effort. As I understand it, 1
spiritualism is the antipode of Christian Science. I esteem
all honest people, and love them, and hold to loving our 3
enemies and doing good to them that “despitefully use
you and persecute you.”

FOUNDATION WORK

1 **A**S the pioneer of Christian Science I stood alone in
this conflict, endeavoring to smite error with the
3 falchion of Truth. The rare bequests of Christian Science
are costly, and they have won fields of battle from which
the dainty borrower would have fled. Ceaseless toil, self-
6 renunciation, and love, have cleared its pathway.

The motive of my earliest labors has never changed.
It was to relieve the sufferings of humanity by a sanitary
9 system that should include all moral and religious reform.

It is often asked why Christian Science was revealed to
me as one intelligence, analyzing, uncovering, and annihi-
12 lating the false testimony of the physical senses. Why was
this conviction necessary to the right apprehension of the
invincible and infinite energies of Truth and Love, as con-
15 trasted with the foibles and fables of finite mind and ma-
terial existence.

The answer is plain. St. Paul declared that the law
18 was the schoolmaster, to bring him to Christ. Even so
was I led into the mazes of divine metaphysics through
the gospel of suffering, the providence of God, and the
21 cross of Christ. No one else can drain the cup which I
have drunk to the dregs as the Discoverer and teacher of
Christian Science; neither can its inspiration be gained
24 without tasting this cup.

The loss of material objects of affection sunders the 1
dominant ties of earth and points to heaven. Nothing
can compete with Christian Science, and its demonstra- 3
tion, in showing this solemn certainty in growing freedom
and vindicating "the ways of God" to man. The abso-
lute proof and self-evident propositions of Truth are im- 6
measurably paramount to rubric and dogma in proving
the Christ.

From my very childhood I was impelled, by a hunger 9
and thirst after divine things, — a desire for something
higher and better than matter, and apart from it, — to
seek diligently for the knowledge of God as the one great 12
and ever-present relief from human woe. The first spon-
taneous motion of Truth and Love, acting through Chris-
tian Science on my roused consciousness, banished at once 15
and forever the fundamental error of faith in things ma-
terial; for this trust is the unseen sin, the unknown foe, —
the heart's untamed desire which breaketh the divine com- 18
mandments. As says St. James: "Whosoever shall keep
the whole law, and yet offend in one point, he is guilty
of all." 21

Into mortal mind's material obliquity I gazed, and stood
abashed. Blanched was the cheek of pride. My heart
bent low before the omnipotence of Spirit, and a tint of 24
humility, soft as the heart of a moonbeam, mantled the
earth. Bethlehem and Bethany, Gethsemane and Calvary,
spoke to my chastened sense as by the tearful lips of a 27
babe. Frozen fountains were unsealed. Erudite systems
of philosophy and religion melted, for Love unveiled the
healing promise and potency of a present spiritual *afflatus*. 30

1 It was the gospel of healing, on its divinely appointed
 human mission, bearing on its white wings, to my appre-
 3 hension, “the beauty of holiness,” — even the possibili-
 ties of spiritual insight, knowledge, and being.

Early had I learned that whatever is loved materially,
 6 as mere corporeal personality, is eventually lost. “For
 whosoever will save his life shall lose it,” saith the Master.
 Exultant hope, if tinged with earthliness, is crushed as the
 9 moth.

What is termed mortal and material existence is graph-
 ically defined by Calderon, the famous Spanish poet, who
 12 wrote, —

What is life? 'T is but a madness.

What is life? A mere illusion,

15 Fleeting pleasure, fond delusion,

Short-lived joy, that ends in sadness,

Whose most constant substance seems `

18 But the dream of other dreams.

MEDICAL EXPERIMENTS

THE physical side of this research was aided by hints 1
from homœopathy, sustaining my final conclusion 6
that mortal belief, instead of the drug, governed the action 3
of material medicine.

I wandered through the dim mazes of *materia medica*,
till I was weary of “scientific guessing,” as it has been well 6
called. I sought knowledge from the different schools, —
allopathy, homœopathy, hydropathy, electricity, and from
various humbugs, — but without receiving satisfaction. 9

I found, in the two hundred and sixty-two remedies
enumerated by Jahr, one pervading secret; namely, that
the less material medicine we have, and the more Mind, 12
the better the work is done; a fact which seems to prove
the Principle of Mind-healing. One drop of the thirtieth
attenuation of *Natrum muriaticum*, in a tumbler-full 15
of water, and one teaspoonful of the water mixed with
the faith of ages, would cure patients not affected by a
larger dose. The drug disappears in the higher attenua- 18
tions of homœopathy, and matter is thereby rarefied to
its fatal essence, mortal mind; but immortal Mind, the
curative Principle, remains, and is found to be even more 21
active.

The mental virtues of the material methods of medicine,
when understood, were insufficient to satisfy my doubts 24

1 as to the honesty or utility of using a material curative. I
must know more of the unmixed, unerring source, in order
3 to gain the Science of Mind, the All-in-all of Spirit, in
which matter is obsolete. Nothing less could solve the
mental problem. If I sought an answer from the medical
6 schools, the reply was dark and contradictory. Neither
ancient nor modern philosophy could clear the clouds, or
give me one distinct statement of the spiritual Science of
9 Mind-healing. Human reason was not equal to it.

I claim for healing scientifically the following advantages: *First:* It does away with all material medicines,
12 and recognizes the antidote for all sickness, as well as sin,
in the immortal Mind; and mortal mind as the source of
all the ills which befall mortals. *Second:* It is more effec-
15 tual than drugs, and cures when they fail, or only relieve;
thus proving the superiority of metaphysics over physics.
Third: A person healed by Christian Science is not only
18 healed of his disease, but he is advanced morally and
spiritually. The mortal body being but the objective state
of the mortal mind, this mind must be renovated to im-
21 prove the body.

FIRST PUBLICATION

IN 1870 I copyrighted the first publication on spiritual, scientific Mind-healing, entitled "The Science of Man." This little book is converted into the chapter on Recapitulation in Science and Health. It was so new — the basis it laid down for physical and moral health was so hopelessly original, and men were so unfamiliar with the subject — that I did not venture upon its publication until later, having learned that the merits of Christian Science must be proven before a work on this subject could be profitably published.

The truths of Christian Science are not interpolations of the Scriptures, but the spiritual interpretations thereof. Science is the prism of Truth, which divides its rays and brings out the hues of Deity. Human hypotheses have darkened the glow and grandeur of evangelical religion. When speaking of his true followers in every period, Jesus said, "*They* shall lay hands on the sick, and they shall recover." There is no authority for querying the authenticity of this declaration, for it already was and is demonstrated as practical, and its claim is substantiated, — a claim too immanent to fall to the ground beneath the stroke of artless workmen.

Though a man were girt with the Urim and Thummim of priestly office, and denied the perpetuity of Jesus' com-

1 mand, "Heal the sick," or its application in all time to
those who understand Christ as the Truth and the Life,
3 that man would not expound the gospel according to
Jesus.

Five years after taking out my first copyright, I taught
6 the Science of Mind-healing, *alias* Christian Science, by
writing out my manuscripts for students and distribut-
ing them unsparingly. This will account for certain pub-
9 lished and unpublished manuscripts extant, which the
evil-minded would insinuate did not originate with me.

THE PRECIOUS VOLUME

THE first edition of my most important work, Science 1
and Health, containing the complete statement of 6
Christian Science, — the term employed by me to express 3
the divine, or spiritual, Science of Mind-healing, was pub-
lished in 1875.

When it was first printed, the critics took pleasure in 6
saying, “This book is indeed wholly original, but it will
never be read.”

The first edition numbered one thousand copies. In 9
September, 1891, it had reached sixty-two editions.

Those who formerly sneered at it, as foolish and ec-
centric, now declare Bishop Berkeley, David Hume, Ralph 12
Waldo Emerson, or certain German philosophers, to have
been the originators of the Science of Mind-healing as
therein stated. 15

Even the Scriptures gave no direct interpretation of the
scientific basis for demonstrating the spiritual Principle
of healing, until our heavenly Father saw fit, through the 18
Key to the Scriptures, in Science and Health, to unlock
this “mystery of godliness.”

My reluctance to give the public, in my first edition of 21
Science and Health, the chapter on Animal Magnetism,
and the divine purpose that this should be done, may
have an interest for the reader, and will be seen in the fol- 24

1 lowing circumstances. I had finished that edition as far
as that chapter, when the printer informed me that he
3 could not go on with my work. I had already paid
him seven hundred dollars, and yet he stopped my work.
All efforts to persuade him to finish my book were in
6 vain.

After months had passed, I yielded to a constant conviction that I must insert in my last chapter a partial
9 history of what I had already observed of mental malpractice. Accordingly, I set to work, contrary to my inclination, to fulfil this painful task, and finished my copy
12 for the book. As it afterwards appeared, although I had not thought of such a result, my printer resumed his work at the same time, finished printing the copy he had on
15 hand, and then started for Lynn to see me. The afternoon that he left Boston for Lynn, I started for Boston with my finished copy. We met at the Eastern depot in
18 Lynn, and were both surprised, — I to learn that he had printed all the copy on hand, and had come to tell me he wanted more, — he to find me *en route* for Boston, to give
21 him the closing chapter of my first edition of *Science and Health*. Not a word had passed between us, audibly or mentally, while this went on. I had grown disgusted
24 with my printer, and become silent. He had come to a standstill through motives and circumstances unknown to me.

27 *Science and Health* is the textbook of Christian Science. Whosoever learns the letter of this book, must also gain its spiritual significance, in order to demonstrate Christian
30 Science.

When the demand for this book increased, and people were healed simply by reading it, the copyright was infringed. I entered a suit at law, and my copyright was protected.

RECUPERATIVE INCIDENT

THROUGH four successive years I healed, preached, and taught in a general way, refusing to take any pay for my services and living on a small annuity.

At one time I was called to speak before the Lyceum Club, at Westerly, Rhode Island. On my arrival my hostess told me that her next-door neighbor was dying. I asked permission to see her. It was granted, and with my hostess I went to the invalid's house.

The physicians had given up the case and retired. I had stood by her side about fifteen minutes when the sick woman rose from her bed, dressed herself, and was well. Afterwards they showed me the clothes already prepared for her burial; and told me that her physicians had said the diseased condition was caused by an injury received from a surgical operation at the birth of her last babe, and that it was impossible for her to be delivered of another child. It is sufficient to add her babe was safely born, and weighed twelve pounds. The mother afterwards wrote to me, "I never before suffered so little in child-birth."

This scientific demonstration so stirred the doctors and clergy that they had my notices for a second lecture pulled down, and refused me a hearing in their halls and churches. This circumstance is cited simply to show the opposition

which Christian Science encountered a quarter-century 1
ago, as contrasted with its present welcome into the sick-
room. 3

Many were the desperate cases I instantly healed,
“without money and without price,” and in most instances
without even an acknowledgment of the benefit. 6

A TRUE MAN

1 **M**Y last marriage was with Asa Gilbert Eddy, and
2 was a blessed and spiritual union, solemnized at
3 Lynn, Massachusetts, by the Rev. Samuel Barrett Stewart,
4 in the year 1877. Dr. Eddy was the first student publicly
5 to announce himself a Christian Scientist, and place these
6 symbolic words on his office sign. He forsook all to follow
7 in this line of light. He was the first organizer of a Chris-
8 tian Science Sunday School, which he superintended. He
9 also taught a special Bible-class; and he lectured so ably
10 on Scriptural topics that clergymen of other denomina-
11 tions listened to him with deep interest. He was remark-
12 ably successful in Mind-healing, and untiring in his chosen
13 work. In 1882 he passed away, with a smile of peace and
14 love resting on his serene countenance. “Mark the per-
15 fect *man*, and behold the upright: for the end of *that man*
is peace.” (Psalms xxxvii. 37.)

COLLEGE AND CHURCH

IN 1867 I introduced the first purely metaphysical system of healing since the apostolic days. I began by teaching one student Christian Science Mind-healing. From this seed grew the Massachusetts Metaphysical College in Boston, chartered in 1881. No charter was granted for similar purposes after 1883. It is the only College, hitherto, for teaching the pathology of spiritual power, *alias* the Science of Mind-healing.

My husband, Asa G. Eddy, taught two terms in my College. After I gave up teaching, my adopted son, Ebenezer J. Foster-Eddy, a graduate of the Hahnemann Medical College of Philadelphia, and who also received a certificate from Dr. W. W. Keen's (allopathic) Philadelphia School of Anatomy and Surgery, — having renounced his material method of practice and embraced the teachings of Christian Science, taught the Primary, Normal, and Obstetric class one term. Gen. Erastus N. Bates taught one Primary class, in 1889, after which I judged it best to close the institution. These students of mine were the only assistant teachers in the College.

The first Christian Scientist Association was organized by myself and six of my students in 1876, on the Centennial Day of our nation's freedom. At a meeting of the Christian Scientist Association, on April 12, 1879, it was

1 voted to organize a church to commemorate the words
and works of our Master, a Mind-healing church, without
3 a creed, to be called the Church of Christ, Scientist, the
first such church ever organized. The charter for this
church was obtained in June, 1879,¹ and during the same
6 month the members, twenty-six in number, extended a
call to me to become their pastor. I accepted the call,
and was ordained in 1881, though I had preached five
9 years before being ordained.

When I was its pastor, and in the pulpit every Sunday,
my church increased in members, and its spiritual growth
12 kept pace with its increasing popularity; but when obliged,
because of accumulating work in the College, to preach
only occasionally, no student, at that time, was found able
15 to maintain the church in its previous harmony and
prosperity.

Examining the situation prayerfully and carefully, noting
18 the church's need, and the predisposing and exciting cause
of its condition, I saw that the crisis had come when much
time and attention must be given to defend this church
21 from the envy and molestation of other churches, and
from the danger to its members which must always lie in
Christian warfare. At this juncture I recommended that
24 the church be dissolved. No sooner were my views made
known, than the proper measures were adopted to carry
them out, the votes passing without a dissenting voice.

27 This measure was immediately followed by a great re-
vival of mutual love, prosperity, and spiritual power.

The history of that hour holds this true record. Add-
30 ing to its ranks and influence, this spiritually organized

¹ Steps were taken to promote the Church of Christ, Scientist, in April, May, and June; formal organization was accomplished and the charter obtained in August, 1879.

Church of Christ, Scientist, in Boston, still goes on. A 1
new light broke in upon it, and more beautiful became
the garments of her who "bringeth good tidings, that pub- 3
lisheth peace."

Despite the prosperity of my church, it was learned
that material organization has its value and peril, and that 6
organization is requisite only in the earliest periods in
Christian history. After this material form of cohesion
and fellowship has accomplished its end, continued organi- 9
zation retards spiritual growth, and should be laid off, —
even as the corporeal organization deemed requisite in
the first stages of mortal existence is finally laid off, in 12
order to gain spiritual freedom and supremacy.

From careful observation and experience came my clue
to the uses and abuses of organization. Therefore, in ac- 15
cord with my special request, followed that noble, un-
precedented action of the Christian Scientist Association
connected with my College when dissolving that organiza- 18
tion, — in forgiving enemies, returning good for evil, in
following Jesus' command, "Whosoever shall smite thee
on thy right cheek, turn to him the other also." I saw 21
these fruits of Spirit, long-suffering and temperance, ful-
fil the law of Christ in righteousness. I also saw that
Christianity has withstood less the temptation of popularity 24
than of persecution.

“FEED MY SHEEP”

1 Lines penned when I was pastor of the Church of Christ, Scientist, in Boston.

3 SHEPHERD, show me how to go
 O'er the hillside steep,
 How to gather, how to sow, —
6 How to feed Thy sheep;
 I will listen for Thy voice,
 Lest my footsteps stray;
9 I will follow and rejoice
 All the rugged way.

 Thou wilt bind the stubborn will,
12 Wound the callous breast,
 Make self-righteousness be still,
 Break earth's stupid rest.
15 Strangers on a barren shore,
 Lab'ring long and lone,
 We would enter by the door,
18 And Thou know'st Thine own.

 So, when day grows dark and cold,
 Tear or triumph harms,
21 Lead Thy lambkins to the fold,
 Take them in Thine arms;
 Feed the hungry, heal the heart,
24 Till the morning's beam;
 White as wool, ere they depart,
 Shepherd, wash them clean.

COLLEGE CLOSED

THE apprehension of what has been, and must be, the 1
final outcome of material organization, which wars 2
with Love's spiritual compact, caused me to dread the 3
unprecedented popularity of my College. Students from 4
all over our continent, and from Europe, were flooding 5
the school. At this time there were over three hundred 6
applications from persons desiring to enter the College, 7
and applicants were rapidly increasing. Example had 8
shown the dangers arising from being placed on earthly 9
pinnacles, and Christian Science shuns whatever involves 10
material means for the promotion of spiritual ends. 11

In view of all this, a meeting was called of the Board 12
of Directors of my College, who, being informed of 13
my intentions, unanimously voted that the school be 14
discontinued. 15

A Primary class student, richly imbued with the spirit 16
of Christ, is a better healer and teacher than a Normal 17
class student who partakes less of God's love. After hav- 18
ing received instructions in a Primary class from me, or 19
a loyal student, and afterwards studied thoroughly Science 20
and Health, a student can enter upon the gospel work of 21
teaching Christian Science, and so fulfil the command of 22
Christ. But before entering this field of labor he must 23
have studied the latest editions of my works, be a good 24
Bible scholar and a consecrated Christian.

1 The Massachusetts Metaphysical College drew its
 2 breath from me, but I was yearning for retirement. The
 3 question was, Who else could sustain this institute, under
 4 all that was aimed at its vital purpose, the establishment
 5 of *genuine* Christian Science healing? My conscientious
 6 scruples about diplomas, the recent experience of the
 7 church fresh in my thoughts, and the growing conviction
 8 that every one should build on his own foundation, sub-
 9 ject to the one builder and maker, God, — all these con-
 10 siderations moved me to close my flourishing school, and
 11 the following resolutions were passed: —

12 At a special meeting of the Board of the Metaphysical
 13 College Corporation, Oct. 29, 1889, the following are some
 14 of the resolutions which were presented and passed
 15 unanimously: —

WHEREAS, The Massachusetts Metaphysical College,
 chartered in January, 1881, for medical purposes, to give
 18 instruction in scientific methods of mental healing on a purely
 practical basis, to impart a thorough understanding of meta-
 physics, to restore health, hope, and harmony to man, — has
 21 fulfilled its high and noble destiny, and sent to all parts of our
 country, and into foreign lands, students instructed in Chris-
 tian Science Mind-healing, to meet the demand of the age for
 24 something higher than physic or drugging; and

WHEREAS, The material organization was, in the beginning
 in this institution, like the baptism of Jesus, of which he said,
 27 “Suffer it to be so now,” though the teaching was a purely
 spiritual and scientific impartation of Truth, whose Christly
 spirit has led to higher ways, means, and understanding, — the
 30 President, the Rev. Mary B. G. Eddy, at the height of pros-

perity in the institution, which yields a large income, is willing 1
to sacrifice all for the advancement of the world in Truth and
Love; and 3

WHEREAS, Other institutions for instruction in Christian
Science, which are working out their periods of organization,
will doubtless follow the example of the *Alma Mater* after 6
having accomplished the worthy purpose for which they were
organized, and the hour has come wherein the great need is
for more of the spirit instead of the letter, and Science and 9
Health is adapted to work this result; and

WHEREAS, The fundamental principle for growth in Chris-
tian Science is spiritual formation first, last, and always, while 12
in human growth material organization is first; and

WHEREAS, Mortals must learn to lose their estimate
of the powers that are not ordained of God, and attain 15
the bliss of loving unselfishly, working patiently, and con-
quering all that is unlike Christ and the example he gave;
therefore 18

Resolved, That we thank the State for its charter, which is
the only one ever granted to a *legal college* for teaching the
Science of Mind-healing; that we thank the public for its 21
liberal patronage. And everlasting gratitude is due to the
President, for her great and noble work, which we believe
will prove a healing for the nations, and bring all men to a 24
knowledge of the true God, uniting them in one common
brotherhood.

After due deliberation and earnest discussion it was unani- 27
mously voted: That as all debts of the corporation have been
paid, it is deemed best to dissolve this corporation, and the
same is hereby dissolved. 30

C. A. FRYE, *Clerk*

1 When God impelled me to set a price on my instruction
in Christian Science Mind-healing, I could think of no
3 financial equivalent for an impartation of a knowledge of
that divine power which heals; but I was led to name three
hundred dollars as the price for each pupil in one course
6 of lessons at my College, — a startling sum for tuition
lasting barely three weeks. This amount greatly troubled
me. I shrank from asking it, but was finally led, by a
9 strange providence, to accept this fee.

God has since shown me, in multitudinous ways, the
wisdom of this decision; and I beg disinterested people
12 to ask my loyal students if they consider three hundred
dollars any real equivalent for my instruction during
twelve half-days, or even in half as many lessons. Never-
15 theless, my list of indigent charity scholars is very large,
and I have had as many as seventeen in one class.

Loyal students speak with delight of their pupilage,
18 and of what it has done for them, and for others through
them. By loyalty in students I mean this, — allegiance
to God, subordination of the human to the divine, stead-
21 fast justice, and strict adherence to divine Truth and
Love.

I see clearly that students in Christian Science should,
24 at present, continue to organize churches, schools, and
associations for the furtherance and unfolding of Truth,
and that my necessity is not necessarily theirs; but it was
27 the Father's opportunity for furnishing a new rule of order
in divine Science, and the blessings which arose therefrom.

Students are not environed with such obstacles as were
30 encountered in the beginning of pioneer work.

In December, 1889, I gave a lot of land in Boston to my 1
student, Mr. Ira O. Knapp of Roslindale, — valued in
1892 at about twenty thousand dollars, and rising in value, 3
— to be appropriated for the erection, and building on
the premises thereby conveyed, of a church edifice to be
used as a temple for Christian Science worship. 6

GENERAL ASSOCIATIONS, AND OUR MAGAZINE

1 **F**OR many successive years I have endeavored to find
2 new ways and means for the promotion and expan-
3 sion of scientific Mind-healing, seeking to broaden its
4 channels and, if possible, to build a hedge round about
5 it that should shelter its perfections from the contaminat-
6 ing influences of those who have a small portion of its
7 letter and less of its spirit. At the same time I have
8 worked to provide a home for every true seeker and honest
9 worker in this vineyard of Truth.

To meet the broader wants of humanity, and provide
10 folds for the sheep that were without shepherds, I sug-
11 gested to my students, in 1886, the propriety of forming
12 a National Christian Scientist Association. This was
13 immediately done, and delegations from the Christian
14 Scientist Association of the Massachusetts Metaphysical
15 College, and from branch associations in other States,
16 met in general convention at New York City, February
17 11, 1886.

The first official organ of the Christian Scientist Asso-
18 ciation was called *Journal of Christian Science*. I started
19 it, April, 1883, as editor and publisher.

To the National Christian Scientist Association, at its
20 meeting in Cleveland, Ohio, June, 1889, I sent a letter,

presenting to its loyal members *The Christian Science* 1
Journal, as it was now called, and the funds belonging 3
thereto. This monthly magazine had been made success- 3
ful and prosperous under difficult circumstances, and was
designed to bear aloft the standard of genuine Christian
Science. 6

FAITH-CURE

1 IT is often asked, Why are faith-cures sometimes more
2 speedy than some of the cures wrought through Chris-
3 tian Scientists? Because faith is belief, and not under-
4 standing; and it is easier to believe, than to understand
5 spiritual Truth. It demands less cross-bearing, self-
6 renunciation, and divine Science to admit the claims of
7 the corporeal senses and appeal to God for relief through
8 a humanized conception of His power, than to deny these
9 claims and learn the divine way, — drinking Jesus' cup,
10 being baptized with his baptism, gaining the end through
11 persecution and purity.

12 Millions are believing in God, or good, without bearing
13 the fruits of goodness, not having reached its Science.
14 Belief is virtually blindness, when it admits Truth with-
15 out understanding it. Blind belief cannot say with the
16 apostle, "I know whom I have believed." There is danger
17 in this mental state called belief; for if Truth is admitted,
18 but not understood, it may be lost, and error may enter
19 through this same channel of ignorant belief. The faith-
20 cure has devout followers, whose Christian practice is far
21 in advance of their theory.

The work of healing, in the Science of Mind, is the most
sacred and salutary power which can be wielded. My
24 Christian students, impressed with the true sense of the

great work before them, enter this strait and narrow path, 1
and work conscientiously.

Let us follow the example of Jesus, the master Meta- 3
physician, and gain sufficient knowledge of error to destroy
it with Truth. Evil is not mastered by evil; it can only
be overcome with good. This brings out the nothingness 6
of evil and the eternal somethingness, vindicates the divine
Principle, and improves the race of Adam.

FOUNDATION—STONES

1 **T**HE following ideas of Deity, antagonized by finite
theories, doctrines, and hypotheses, I found to be
3 demonstrable rules in Christian Science, and that we
must abide by them.

Whatever diverges from the one divine Mind, or God,
6 — or divides Mind into minds, Spirit into spirits, Soul
into souls, and Being into beings, — is a misstatement
of the unerring divine Principle of Science, which inter-
9 rupts the meaning of the omnipotence, omniscience, and
omnipresence of Spirit, and is of human instead of divine
origin.

12 War is waged between the evidences of Spirit and the
evidences of the five physical senses; and this contest
must go on until peace be declared by the final triumph
15 of Spirit in immutable harmony. Divine Science disclaims
sin, sickness, and death, on the basis of the omnipotence
and omnipresence of God, or divine good.

18 All consciousness is Mind, and Mind is God. Hence
there is but one Mind; and that one is the infinite good,
supplying all Mind by the reflection, not the subdivision,
21 of God. Whatever else claims to be mind, or consciousness,
is untrue. The sun sends forth light, but not suns; so
God reflects Himself, or Mind, but does not subdivide
24 Mind, or good, into minds, good and evil. Divine Sci-

ence demands mighty wrestlings with mortal beliefs, as 1
we sail into the eternal haven over the unfathomable
sea of possibilities. 3

Neither ancient nor modern philosophy furnishes a
scientific basis for the Science of Mind-healing. Plato
believed he had a soul, which must be doctored in order 6
to heal his body. This would be like correcting the prin-
ciple of music for the purpose of destroying discord. Prin-
ciple is right; it is practice that is wrong. Soul is right; 9
it is the flesh that is evil. Soul is the synonym of Spirit,
God; hence there is but one Soul, and that one is infinite.
If that pagan philosopher had known that physical sense, 12
not Soul, causes all bodily ailments, his philosophy would
have yielded to Science.

Man shines by borrowed light. He reflects God as 15
his Mind, and this reflection is substance, — the substance
of good. Matter is substance in error, Spirit is substance
in Truth. 18

Evil, or error, is not Mind; but infinite Mind is sufficient
to supply all manifestations of intelligence. The notion
of more than one Mind, or Life, is as unsatisfying as it is 21
unscientific. All must be of God, and not our own, sepa-
rated from Him.

Human systems of philosophy and religion are depart- 24
ures from Christian Science. Mistaking divine Principle
for corporeal personality, ingrafting upon one First Cause
such opposite effects as good and evil, health and sickness, 27
life and death; making mortality the status and rule of
divinity, — such methods can never reach the perfection
and demonstration of metaphysical, or Christian Science. 30

1 Stating the divine Principle, omnipotence (*omnis potens*),
and then departing from this statement and taking the
3 rule of finite matter, with which to work out the problem
of infinity or Spirit, — all this is like trying to compensate
for the absence of omnipotence by a physical, false, and
6 finite substitute.

With our Master, life was not merely a sense of exist-
ence, but an accompanying sense of power that subdued
9 matter and brought to light immortality, insomuch that
the people “were astonished at his doctrine: for he taught
them as one having authority, and not as the scribes.”
12 Life, as defined by Jesus, had no beginning; it was not
the result of organization, or infused into matter; it was
Spirit.

THE GREAT REVELATION

CHRISTIAN SCIENCE reveals the grand verity, that 1
to believe man has a finite and erring mind, and 2
consequently a mortal mind and soul and life, is error. 3
Scientific terms have no contradictory significations.

In Science, Life is not temporal, but eternal, without 4
beginning or ending. The word *Life* never means that 5
which is the source of death, and of good and evil. Such 6
an inference is unscientific. It is like saying that addition 7
means subtraction in one instance and addition in an- 8
other, and then applying this rule to a demonstration of 9
the science of numbers; even as mortals apply finite terms 10
to God, in demonstration of infinity. *Life* is a term used 11
to indicate Deity; and every other name for the Supreme 12
Being, if properly employed, has the signification of 13
Life. Whatever errs is mortal, and is the antipodes of 14
Life, or God, and of health and holiness, both in idea 15
and demonstration.

Christian Science reveals Mind, the only living and true 16
God, and all that is made by Him, Mind, as harmonious, 17
immortal, and spiritual: the five material senses define 18
Mind and matter as distinct, but mutually dependent, 19
each on the other, for intelligence and existence. Science 20
defines man as immortal, as coexistent and coeternal with 21
God, as made in His own image and likeness; material 22
23
24

1 sense defines life as something apart from God, beginning
and ending, and man as very far from the divine likeness.
3 Science reveals Life as a complete sphere, as eternal, self-
existent Mind; material sense defines life as a broken
sphere, as organized matter, and mind as something sep-
6 arate from God. Science reveals Spirit as All, averring
that there is nothing beside God; material sense says that
matter, His antipode, is something besides God. Material
9 sense adds that the divine Spirit created matter, and that
matter and evil are as real as Spirit and good.

Christian Science reveals God and His idea as the All
12 and Only. It declares that evil is the absence of good;
whereas, good is God ever-present, and therefore evil is
unreal and good is all that is real. Christian Science saith
15 to the wave and storm, "Be still," and there is a great
calm. Material sense asks, in its ignorance of Science,
"When will the raging of the material elements cease?"
18 Science saith to all manner of disease, "Know that God
is all-power and all-presence, and there is nothing beside
Him;" and the sick are healed. Material sense saith,
21 "Oh, when will my sufferings cease? Where is God?
Sickness is something besides Him, which He cannot, or
does not, heal."

24 Christian Science is the only sure basis of harmony.
Material sense contradicts Science, for matter and its
so-called organizations take no cognizance of the spir-
27 itual facts of the universe, or of the real man and God.
Christian Science declares that there is but one Truth,
Life, Love, but one Spirit, Mind, Soul. Any attempt
30 to divide these arises from the fallibility of sense, from

mortal man's ignorance, from enmity to God and divine Science. 1

Christian Science declares that sickness is a belief, a latent fear, made manifest on the body in different forms of fear or disease. This fear is formed unconsciously in the silent thought, as when you awaken from sleep and feel ill, experiencing the effect of a fear whose existence you do not realize; but if you fall asleep, actually conscious of the truth of Christian Science, — namely, that man's harmony is no more to be invaded than the rhythm of the universe, — you cannot awake in fear or suffering of any sort. 12

Science saith to fear, "You are the cause of all sickness; but you are a self-constituted falsity, — you are darkness, nothingness. You are without 'hope, and without God in the world.' You do not exist, and have no right to exist, for 'perfect Love casteth out fear.'" 15

God is everywhere. "There is no speech nor language, where their voice is not heard;" and this voice is Truth that destroys error and Love that casts out fear. 18

Christian Science reveals the fact that, if suffering exists, it is in the mortal mind only, for matter has no sensation and cannot suffer. 21

If you rule out every sense of disease and suffering from mortal mind, it cannot be found in the body. 24

Posterity will have the right to demand that Christian Science be stated and demonstrated in its godliness and grandeur, — that however little be taught or learned, that little shall be right. Let there be milk for babes, but let not the milk be adulterated. Unless this method be pur- 30

1 sued, the Science of Christian healing will again be lost,
and human suffering will increase.

3 Test Christian Science by its effect on society, and you
will find that the views here set forth — as to the illusion
of sin, sickness, and death — bring forth better fruits of
6 health, righteousness, and Life, than *a belief in their reality*
has ever done. A demonstration of the *unreality* of evil
destroys evil.

SIN, SINNER, AND ECCLESIASTICISM

WHY do Christian Scientists say God and His idea 1
are the only realities, and then insist on the need 2
of healing sickness and sin? Because Christian Science 3
heals sin as it heals sickness, by establishing the recogni- 4
tion that God *is All*, and there is none beside Him, — that 5
all is good, and there is in reality no evil, neither sickness 6
nor sin. We attack the sinner's belief in the pleasure of 7
sin, *alias* the reality of sin, which makes him a sinner, in 8
order to destroy this belief and save him from sin; and 9
we attack the belief of the sick in the reality of sickness, 10
in order to heal them. When we deny the authority of 11
sin, we begin to sap it; for this denunciation must precede 12
its destruction.

God is good, hence goodness is something, for it rep- 13
resents God, the Life of man. Its opposite, nothing, 15
named *evil*, is nothing but a conspiracy against man's 14
Life and goodness. Do you not feel bound to expose this 15
conspiracy, and so to save man from it? Whosoever 18
covers iniquity becomes accessory to it. Sin, as a claim, 17
is more dangerous than sickness, more subtle, more diffi- 18
cult to heal. 21

St. Augustine once said, "The devil is but the ape of 22
God." Sin is worse than sickness; but recollect that it 23
encourages sin to say, "There is no sin," and leave the 24
subject there.

1 Sin ultimates in sinner, and in this sense they are one.
You cannot separate sin from the sinner, nor the sinner
3 from his sin. The sin is the sinner, and *vice versa*, for
such is the unity of evil; and together both sinner and sin
will be destroyed by the supremacy of good. This, how-
6 ever, does not annihilate man, for to efface sin, *alias* the
sinner, brings to light, makes apparent, the real man,
even God's "image and likeness." Need it be said that
9 any opposite theory is heterodox to divine Science, which
teaches that good is equally *one* and *all*, even as the oppo-
site claim of evil is one.

12 In Christian Science the fact is made obvious that the
sinner and the sin are alike simply nothingness; and this
view is supported by the Scripture, where the Psalmist
15 saith: "He shall go to the generation of his fathers; they
shall never see light. Man that is in honor, and under-
standeth not, is like the beasts that perish." God's ways
18 and works and thoughts have never changed, either in
Principle or practice.

Since there is in belief an illusion termed sin, which
21 must be met and mastered, we classify sin, sickness, and
death as illusions. They are supposititious claims of
error; and error being a false claim, they are no claims
24 at all. It is scientific to abide in conscious harmony, in
health-giving, deathless Truth and Love. To do this,
mortals must first open their eyes to all the illusive forms,
27 methods, and subtlety of error, in order that the illusion,
error, may be destroyed; if this is not done, mortals will
become the victims of error.

30 If evangelical churches refuse fellowship with the

Church of Christ, Scientist, or with Christian Science, 1
they must rest their opinions of Truth and Love on
the evidences of the physical senses, rather than on 3
the teaching and practice of Jesus, or the works of the
Spirit.

Ritualism and dogma lead to self-righteousness and 6
bigotry, which freeze out the spiritual element. Phari-
saim killeth; Spirit giveth Life. The odors of persecution,
tobacco, and alcohol are not the sweet-smelling savor of 9
Truth and Love. Feasting the senses, gratification of
appetite and passion, have no warrant in the gospel or
the Decalogue. Mortals must take up the cross if they 12
would follow Christ, and worship the Father "in spirit
and in truth."

The Jewish religion was not spiritual; hence Jesus 15
denounced it. If the religion of to-day is constituted of
such elements as of old ruled Christ out of the synagogues,
it will continue to avoid whatever follows the example of 18
our Lord and prefers Christ to creed. Christian Science
is the pure evangelic truth. It accords with the trend and
tenor of Christ's teaching and example, while it demon- 21
strates the power of Christ as taught in the four Gospels.
Truth, casting out evils and healing the sick; Love, ful-
filling the law and keeping man unspotted from the world, 24
— these practical manifestations of Christianity constitute
the only evangelism, and they need no creed.

As well expect to determine, without a telescope, the 27
magnitude and distance of the stars, as to expect to obtain
health, harmony, and holiness through an unspiritual and
unhealing religion. Christianity reveals God as ever- 30

- 1 present Truth and Love, to be utilized in healing the sick,
in casting out error, in raising the dead.
- 3 Christian Science gives vitality to religion, which is no
longer buried in materiality. It raises men from a material
sense into the spiritual understanding and scientific demon-
6 stration of God.

THE HUMAN CONCEPT

SIN existed as a false claim before the human concept 1
of sin was formed; hence one's concept of error is 6
not the whole of error. The human thought does not 3
constitute sin, but *vice versa*, sin constitutes the human or
physical concept.

Sin is both concrete and abstract. Sin was, and *is*, the 6
lying supposition that life, substance, and intelligence are
both material and spiritual, and yet are separate from
God. The first iniquitous manifestation of sin was a 9
finitude. The finite was self-arrayed against the infinite,
the mortal against immortality, and a sinner was the
antipode of God. 12

Silencing self, *alias* rising above corporeal personality,
is what reforms the sinner and destroys sin. In the ratio
that the testimony of material personal sense ceases, sin 15
diminishes, until the false claim called sin is finally lost
for lack of witness.

The sinner created neither himself nor sin, but sin 18
created the sinner; that is, error made its man mortal,
and this mortal was the image and likeness of evil, not of
good. Therefore the lie was, and *is*, collective as well as 21
individual. It was in no way contingent on Adam's
thought, but supposititiously self-created. In the words
of our Master, it, the "devil" (*alias* evil), "was a liar, and 24
the father of it."

1 This mortal material concept was never a creator, al-
 though as a serpent it claimed to originate in the name of
 3 “the Lord,” or good, — original evil; second, in the name
 of human concept, it claimed to beget the offspring of evil,
alias an evil offspring. However, the human concept
 6 never was, neither indeed can be, the father of man.
 Even the spiritual idea, or ideal man, is not a parent,
 though he reflects the infinity of good. The great differ-
 9 ence between these opposites is, that the human material
 concept is *unreal*, and the divine concept or idea is spiritu-
 ally real. One is false, while the other is true. One is
 12 temporal, but the other is eternal.

Our Master instructed his students to “call no man
 your father upon the earth: for one is your Father, which
 15 is in heaven.” (Matt. xxiii. 9.)

Science and Health, the textbook of Christian Science,
 treats of the human concept, and the transference of
 18 thought, as follows: —

“How can matter originate or transmit mind? We
 answer that it cannot. Darkness and doubt encompass
 21 thought, so long as it bases creation on materiality”
 (p. 551).

“In reality there is no *mortal* mind, and consequently
 24 no transference of mortal thought and will-power. Life
 and being are of God. In Christian Science, man can do
 no harm, for scientific thoughts are true thoughts, passing
 27 from God to man” (pp. 103, 104).

“Man is the offspring of Spirit. The beautiful, good,
 and pure constitute his ancestry. His origin is not, like

that of mortals, in brute instinct, nor does he pass through 1
material conditions prior to reaching intelligence. Spirit
is his primitive and ultimate source of being; God is his 3
Father, and Life is the law of his being” (p. 63).

“The parent of all human discord was the Adam- 6
dream, the deep sleep, in which originated the delusion
that life and intelligence proceeded from and passed into
matter. This pantheistic error, or so-called *serpent*, in- 9
sists still upon the opposite of Truth, saying, ‘Ye shall be
as gods;’ that is, I will make error as real and eternal as
Truth. . . . ‘I will put spirit into what I call matter, and
matter shall seem to have life as much as God, Spirit, 12
who *is* the only Life.’ This error has proved itself to be
error. Its life is found to be not Life, but only a transient,
false sense of an existence which ends in death” (pp. 306, 15
307).

“When will the error of believing that there is life in 18
matter, and that sin, sickness, and death are creations of
God, be unmasked? When will it be understood that
matter has no intelligence, life, nor sensation, and that
the opposite belief is the prolific source of all suffering? 21
God created all through Mind, and made all perfect and
eternal. Where then is the necessity for recreation or
procreation?” (p. 205). 24

“Above error’s awful din, blackness, and chaos, the
voice of Truth still calls: ‘Adam, where art thou? Con-
sciousness, where art thou? Art thou dwelling in the be- 27
lief that mind is in matter, and that evil is mind, or art
thou in the living faith that there is and can be but one
God, and keeping His commandment?’” (pp. 307, 308). 30

- 1 “Mortal mind inverts the true likeness, and confers
 animal names and natures upon its own misconceptions.
 3 Ignorant of the origin and operations of mortal mind, —
 that is, ignorant of itself, — this so-called mind puts forth
 its own qualities, and claims God as their author; . . .
 6 usurps the deific prerogatives and is an attempted in-
 fringement on infinity” (pp. 512, 513).

We do not question the authenticity of the Scriptural
 9 narrative of the Virgin-mother and Bethlehem babe, and
 the Messianic mission of Christ Jesus; but in our time
 no Christian Scientist will give chimerical wings to his
 12 imagination, or advance speculative theories as to the
 recurrence of such events.

No person can take the individual place of the Virgin
 15 Mary. No person can compass or fulfil the individual
 mission of Jesus of Nazareth. No person can take the
 place of the author of Science and Health, the Discoverer
 18 and Founder of Christian Science. Each individual must
 fill his own niche in time and eternity.

The second appearing of Jesus is, unquestionably, the
 21 spiritual advent of the advancing idea of God, as in Chris-
 tian Science.

And the scientific ultimate of this God-idea must be,
 24 will be, forever individual, incorporeal, and infinite, even
 the reflection, “image and likeness,” of the infinite God.

The right teacher of Christian Science lives the truth he
 27 teaches. Preeminent among men, he virtually stands at
 the head of all sanitary, civil, moral, and religious reform.
 Such a post of duty, unpierced by vanity, exalts a mortal

beyond human praise, or monuments which weigh dust, 1
and humbles him with the tax it raises on calamity to open 2
the gates of heaven. It is not the forager on others' wis- 3
dom that God thus crowns, but he who is obedient to the
divine command, "Render to Cæsar the things that are
Cæsar's, and to God the things that are God's." 6

Great temptations beset an ignorant or an unprincipled
mind-practice in opposition to the straight and narrow
path of Christian Science. Promiscuous mental treat- 9
ment, without the consent or knowledge of the individual
treated, is an error of much magnitude. People unaware
of the indications of mental treatment, know not what is 12
affecting them, and thus may be robbed of their individual
rights, — freedom of choice and self-government. Who is
willing to be subjected to such an influence? Ask the un- 15
bridled mind-manipulator if he would consent to this; and
if not, then he is knowingly transgressing Christ's com-
mand. He who secretly manipulates mind without the 18
permission of man or God, is not dealing justly and
loving mercy, according to pure and undefiled religion.

Sinister and selfish motives entering into mental practice 21
are dangerous incentives; they proceed from false con-
victions and a fatal ignorance. These are the tares grow-
ing side by side with the wheat, that must be recognized, 24
and uprooted, before the wheat can be garnered and
Christian Science demonstrated.

Secret mental efforts to obtain help from one who is 27
unaware of this attempt, demoralizes the person who does
this, the same as other forms of stealing, and will end in
destroying health and morals. 30

1 In the practice of Christian Science one cannot impart
a mental influence that hazards another's happiness, nor
3 interfere with the rights of the individual. To disregard
the welfare of others is contrary to the law of God; there-
fore it deteriorates one's ability to do good, to benefit
6 himself and mankind.

The Psalmist vividly portrays the result of secret faults,
presumptuous sins, and self-deception, in these words:
9 "How are they brought into desolation, as in a moment!
They are utterly consumed with terrors."

PERSONALITY

THE immortal man being spiritual, individual, and 1
eternal, his mortal opposite must be material, corporeal, and temporal. Physical personality is finite; but 3
God is infinite. He is without materiality, without finiteness of form or Mind.

Limitations are put off in proportion as the fleshly 6
nature disappears and man is found in the reflection of Spirit.

This great fact leads into profound depths. The material 9
human concept grew beautifully less as I floated into more spiritual latitudes and purer realms of thought.

From that hour personal corporeality became less to 12
me than it is to people who fail to appreciate individual character. I endeavored to lift thought above physical personality, or selfhood in matter, to man's spiritual individuality in God, — in the true Mind, where sensible 15
evil is lost in supersensible good. This is the only way whereby the false personality is laid off. 18

He who clings to personality, or perpetually warns you of "personality," wrongs it, or terrifies people over it, and is the sure victim of his own corporeality. Constantly 21
to scrutinize physical personality, or accuse people of being unduly personal, is like the sick talking sickness. Such errancy betrays a violent and egotistical personality, 24

1 increases one's sense of corporeality, and begets a fear of
the senses and a perpetually egotistical sensibility.

3 He who does this is ignorant of the meaning of the word
personality, and defines it by his own *corpus sine pectore*
(soulless body), and fails to distinguish the individual, or
6 real man from the false sense of corporeality, or egotistic
self.

My own corporeal personality afflicteth me not wittingly;
9 for I desire never to think of it, and it cannot think
of me.

PLAGIARISM

THE various forms of book-borrowing without credit 1
spring from this ill-concealed question in mortal 2
mind, Who shall be greatest? This error violates the 3
law given by Moses, it tramples upon Jesus' Sermon 4
on the Mount, it does violence to the ethics of Christian 5
Science. 6

Why withhold my name, while appropriating my lan- 7
guage and ideas, but give credit when citing from the works 8
of other authors? 9

Life and its ideals are inseparable, and one's writings 10
on ethics, and demonstration of Truth, are not, cannot be, 11
understood or taught by those who persistently misunder- 12
stand or misrepresent the author. Jesus said, "For there 13
is no man which shall do a miracle in my name, that can 14
lightly speak evil of me." 15

If one's spiritual ideal is comprehended and loved, the 16
borrower from it is embraced in the author's own mental 17
mood, and is therefore *honest*. The Science of Mind ex- 18
cludes opposites, and rests on unity. 19

It is proverbial that dishonesty retards spiritual growth 20
and strikes at the heart of Truth. If a student at Harvard 21
College has studied a textbook written by his teacher, is 22
he entitled, when he leaves the University, to write out as 23
his own the substance of this textbook? There is no war- 24
rant in common law and no permission in the gospel

1 for plagiarizing an author's ideas and their words.
 Christian Science is not copyrighted; nor would pro-
 3 tection by copyright be requisite, if mortals obeyed
 God's law of *manright*. A student can write volumi-
 nous works on Science without trespassing, if he writes
 6 honestly, and he cannot dishonestly compose *Christian
 Science*. The Bible is not stolen, though it is cited,
 and quoted deferentially.

9 Thoughts touched with the Spirit and Word of Christian
 Science gravitate naturally toward Truth. Therefore the
 mind to which this Science was revealed must have risen
 12 to the altitude which perceived a light beyond what others
 saw.

The spiritually minded meet on the stairs which lead up
 15 to spiritual love. This affection, so far from being per-
 sonal worship, fulfils the law of Love which Paul enjoined
 upon the Galatians. This is the Mind "which was also
 18 in Christ Jesus," and knows no material limitations. It is
 the unity of good and bond of perfectness. This just affec-
 tion serves to constitute the Mind-healer a wonder-worker,
 21 — as of old, on the Pentecost Day, when the disciples were
 of one accord.

He who gains the God-crowned summit of Christian
 24 Science never abuses the corporeal personality, but up-
 lifts it. He thinks of every one in his real quality, and
 sees each mortal in an impersonal depict.

27 I have long remained silent on a growing evil in plagi-
 arism; but if I do not insist upon the strictest observance
 of moral law and order in Christian Scientists, I become

responsible, as a teacher, for laxity in discipline and law- 1
lessness in literature. Pope was right in saying, “An 1
honest man’s the noblest work of God;” and Ingersoll’s 3
repartee has its moral: “An honest God’s the noblest 3
work of man.”

ADMONITION

1 **T**HE neophyte in Christian Science acts like a diseased
physique, — being too fast or too slow. He is in-
3 clined to do either too much or too little. In healing and
teaching the student has not yet achieved the entire wis-
dom of Mind-practice. The textual explanation of this
6 practice is complete in Science and Health; and scientific
practice makes perfect, for it is governed by its Principle,
and not by human opinions; but carnal and sinister
9 motives, entering into this practice, will prevent the
demonstration of Christian Science.

I recommend students not to read so-called scientific
12 works, antagonistic to Christian Science, which advocate
materialistic systems; because such works and words be-
cloud the right sense of metaphysical Science.

15 The rules of Mind-healing are wholly Christlike and
spiritual. Therefore the adoption of a worldly policy or a
resort to subterfuge in the statement of the Science of
18 Mind-healing, or any name given to it other than Christian
Science, or an attempt to demonstrate the facts of this
Science other than is stated in Science and Health — is a
21 departure from the Science of Mind-healing. To becloud
mortals, or for yourself to hide from God, is to conspire
against the blessings otherwise conferred, against your
24 own success and final happiness, against the progress of

the human race as well as against *honest* metaphysical 1
theory and practice.

Not by the hearing of the ear is spiritual truth learned 3
and loved; nor cometh this apprehension from the ex-
periences of others. We glean spiritual harvests from our
own material losses. In this consuming heat false images 6
are effaced from the canvas of mortal mind; and thus does
the material pigment beneath fade into invisibility.

The signs for the wayfarer in divine Science lie in meek- 9
ness, in unselfish motives and acts, in shuffling off scholastic
rhetoric, in ridding the thought of effete doctrines, in the
purification of the affections and desires. 12

Dishonesty, envy, and mad ambition are "lusts of the
flesh," which uproot the germs of growth in Science and
leave the inscrutable problem of being unsolved. Through 15
the channels of material sense, of worldly policy, pomp,
and pride, cometh no success in Truth. If beset with mis-
guided emotions, we shall be stranded on the quicksands 18
of worldly commotion, and practically come short of the
wisdom requisite for teaching and demonstrating the
victory over self and sin. 21

Be temperate in thought, word, and deed. Meekness
and temperance are the jewels of Love, set in wisdom.
Restrain untempered zeal. "Learn to labor and to wait." 24
Of old the children of Israel were saved by patient waiting.

"The kingdom of heaven suffereth violence, and the
violent take it by force!" said Jesus. Therefore are 27
its spiritual gates not captured, nor its golden streets
invaded.

We recognize this kingdom, the reign of harmony 30

1 within us, by an unselfish affection or love, for this is the
pledge of divine good and the insignia of heaven. This
3 also is proverbial, that though eternal justice be graciously
gentle, yet it may seem severe.

6 For whom the Lord loveth He chasteneth,
And scourgeth every son whom He receiveth.

As the poets in different languages have expressed it: —

9 Though the mills of God grind slowly,
Yet they grind exceeding small;
Though with patience He stands waiting,
With exactness grinds He all.

12 Though the divine rebuke is effectual to the pulling
down of sin's strongholds, it may stir the human heart to
resist Truth, before this heart becomes obediently recep-
15 tive of the heavenly discipline. If the Christian Scientist
recognize the mingled sternness and gentleness which
permeate justice and Love, he will not scorn the timely re-
18 proof, but will so absorb it that this warning will be within
him a spring, welling up into unceasing spiritual rise and
progress. Patience and obedience win the golden scholar-
21 ship of experimental tuition.

The kindly shepherd of the East carries his lambs in his
arms to the sheepcot, but the older sheep pass into the fold
24 under his compelling rod. He who sees the door and turns
away from it, is guilty, while innocence strayeth yearningly.

There are no greater miracles known to earth than per-
27 fection and an unbroken friendship. We love our friends,
but ofttimes we lose them in proportion to our affection.
The sacrifices made for others are not infrequently met by

envy, ingratitude, and enmity, which smite the heart and
 threaten to paralyze its beneficence. The unavailing tear
 is shed both for the living and the dead.

Nothing except sin, in the students themselves, can
 separate them from me. Therefore we should guard
 thought and action, keeping them in accord with Christ,
 and our friendship will surely continue.

The letter of the law of God, separated from its spirit,
 tends to demoralize mortals, and must be corrected by a
 diviner sense of liberty and light. The spirit of Truth ex-
 tinguishes false thinking, feeling, and acting; and falsity
 must thus decay, ere spiritual sense, affectional conscious-
 ness, and genuine goodness become so apparent as to be
 well understood.

After the supreme advent of Truth in the heart, there
 comes an overwhelming sense of error's vacuity, of the
 blunders which arise from wrong apprehension. The en-
 lightened heart loathes error, and casts it aside; or else
 that heart is consciously untrue to the light, faithless to
 itself and to others, and so sinks into deeper darkness.
 Said Jesus: "If the light that is in thee be darkness, how
 great is that darkness!" and Shakespeare puts this pious
 counsel into a father's mouth: —

This above all: To thine own self be true;
 And it must follow, as the night the day,
 Thou canst not then be false to any man.

A realization of the shifting scenes of human happiness,
 and of the frailty of mortal anticipations, — such as first
 led me to the feet of Christian Science, — seems to be requi-
 site at every stage of advancement. Though our first les-

1 sons are changed, modified, broadened, yet their core is
constantly renewed; as the law of the chord remains
3 unchanged, whether we are dealing with a simple Latour
exercise or with the vast Wagner Trilogy.

A general rule is, that my students should not allow their
6 movements to be controlled by other students, even if they
are teachers and practitioners of the same blessed faith.
The exception to this rule should be very rare.

9 The widest power and strongest growth have always
been attained by those loyal students who rest on divine
Principle for guidance, not on themselves; and who locate
12 permanently in one section, and adhere to the orderly
methods herein delineated.

At this period my students should locate in large cities,
15 in order to do the greatest good to the greatest number, and
therein abide. The population of our principal cities is
ample to supply many practitioners, teachers, and preachers
18 with work. This fact interferes in no way with the pros-
perity of each worker; rather does it represent an accumu-
lation of power on his side which promotes the ease and
21 welfare of the workers. Their liberated capacities of mind
enable Christian Scientists to consummate much good or
else evil; therefore their examples either excel or fall short
24 of other religionists; and they must be found dwelling
together in harmony, if even they compete with ecclesias-
tical fellowship and friendship.

27 It is often asked which revision of Science and Health is
the best. The arrangement of my last revision, in 1890,
makes the subject-matter clearer than any previous edition,
30 and it is therefore better adapted to spiritualize thought

and elucidate scientific healing and teaching. It has 1
already been proven that this volume is accomplishing the
divine purpose to a remarkable degree. The wise Chris- 3
tian Scientist will commend students and patients to the
teachings of this book, and the healing efficacy thereof,
rather than try to centre their interest on himself. 6

Students whom I have taught are seldom benefited by
the teachings of other students, for scientific foundations
are already laid in their minds which ought not to be tam- 9
pered with. Also, they are prepared to receive the infinite
instructions afforded by the Bible and my books, which
mislead no one and are their best guides. 12

The student may mistake in his conception of Truth, and
this error, in an honest heart, is sure to be corrected. But
if he misinterprets the text to his pupils, and communicates, 15
even unintentionally, his misconception of Truth, there-
after he will find it more difficult to rekindle his own light
or to enlighten them. Hence, as a rule, the student should 18
explain only Recapitulation, the chapter for the class-room,
and leave Science and Health to God's daily interpretation.

Christian Scientists should take their textbook into the 21
schoolroom the same as other teachers; they should ask
questions from it, and be answered according to it, — occa-
sionally reading aloud from the book to corroborate what 24
they teach. It is also highly important that their pupils
study each lesson before the recitation.

That these essential points are ever omitted, is anoma- 27
lous, when we consider the necessity of thoroughly under-
standing Science, and the present liability of deviating
from absolute Christian Science. 30

1 Centuries will intervene before the statement of the inex-
haustible topics of Science and Health is sufficiently under-
3 stood to be fully demonstrated.

The teacher himself should continue to study this text-
book, and to spiritualize his own thoughts and human life
6 from this open fount of Truth and Love.

He who sees clearly and enlightens other minds most
readily, keeps his own lamp trimmed and burning.
9 Throughout his entire explanations he strictly adheres to
the teachings in the chapter on Recapitulation. When
closing the class, each member should own a copy of
12 Science and Health, and continue to study and assimilate
this inexhaustible subject — Christian Science.

The opinions of men cannot be substituted for God's
15 revelation. In times past, arrogant pride, in attempting to
steady the ark of Truth, obscured even the power and
glory of the Scriptures, — to which Science and Health is
18 the Key.

That teacher does most for his students who divests him-
self most of pride and self, and by reason thereof is able to
21 empty his students' minds of error, that they may be filled
with Truth. Thus doing, posterity will call him blessed,
and the tired tongue of history be enriched.

24 The less the teacher personally controls other minds, and
the more he trusts them to the divine Truth and Love, the
better it will be for both teacher and student.

27 A teacher should take charge only of his own pupils and
patients, and of those who voluntarily place themselves
under his direction; he should avoid leaving his own regu-
30 lar institute or place of labor, or expending his labor where

there are other teachers who should be specially responsible 1
for doing their own work well.

Teachers of Christian Science will find it advisable to 3
band together their students into associations, to continue
the organization of churches, and at present they can
employ any other organic operative method that may 6
commend itself as useful to the Cause and beneficial to
mankind.

Of this also rest assured, that books and teaching are but 9
a ladder let down from the heaven of Truth and Love, upon
which angelic thoughts ascend and descend, bearing on
their pinions of light the Christ-spirit. 12

Guard yourselves against the subtly hidden suggestion
that the Son of man will be glorified, or humanity benefited,
by any deviation from the order prescribed by supernal 15
grace. Seek to occupy no position whereto you do not feel
that God ordains you. Never forsake your post without
due deliberation and light, but always wait for God's finger 18
to point the way. The loyal Christian Scientist is incapable
alike of abusing the practice of Mind-healing or of healing
on a material basis. 21

The tempter is vigilant, awaiting only an opportunity
to divide the ranks of Christian Science and scatter the
sheep abroad; but "if God be for us, who can be against 24
us?" The Cause, *our* Cause, is highly prosperous, rapidly
spreading over the globe; and the morrow will crown the
effort of to-day with a diadem of gems from the New 27
Jerusalem.

EXEMPLIFICATION

1 **T**O energize wholesome spiritual warfare, to rebuke
vainglory, to offset boastful emptiness, to crown
3 patient toil, and rejoice in the spirit and power of Christian
Science, we must ourselves be true. There is but one way
of *doing* good, and that is to *do* it! There is but one way of
6 *being* good, and that is to *be* good!

Art thou still unacquainted with thyself? Then be introduced to this self. “Know thyself!” as said the classic
9 Grecian motto. Note well the falsity of this mortal self! Behold its vileness, and remember this poverty-stricken
“stranger that is within thy gates.” Cleanse every stain
12 from this wanderer’s soiled garments, wipe the dust from his feet and the tears from his eyes, that you may behold the real man, the fellow-saint of a holy household. There
15 should be no blot on the escutcheon of our Christliness when we offer our gift upon the altar.

A student desiring growth in the knowledge of Truth,
18 can and will obtain it by taking up his cross and following Truth. If he does this not, and another one undertakes to carry his burden and do his work, the duty will *not be*
21 *accomplished*. No one can save himself without God’s help, and God will help each man who performs his own part. After this manner and in no other way is every
24 man cared for and blessed. To the unwise helper our

Master said, "Follow me; and let the dead bury their 1
dead."

The poet's line, "Order is heaven's first law," is so eter- 3
nally true, so axiomatic, that it has become a truism; and
its wisdom is as obvious in religion and scholarship as in
astronomy or mathematics. 6

Experience has taught me that the rules of Christian
Science can be far more thoroughly and readily acquired
by regularly settled and systematic workers, than by un- 9
settled and spasmodic efforts. Genuine Christian Scien-
tists are, or should be, the most systematic and law-abiding
people on earth, because their religion demands implicit 12
adherence to fixed rules, in the orderly demonstration
thereof. Let some of these rules be here stated.

First: Christian Scientists are to "heal the sick" as the 15
Master commanded.

In so doing they must follow the divine order as pre-
scribed by Jesus, — never, in any way, to trespass upon 18
the rights of their neighbors, but to obey the celestial in-
junction, "Whatsoever ye would that men should do to
you, do ye even so to them." 21

In this orderly, scientific dispensation healers become a
law unto themselves. They feel their own burdens less,
and can therefore bear the weight of others' burdens, since 24
it is only through the lens of their unselfishness that the
sunshine of Truth beams with such efficacy as to dissolve
error. 27

It is already understood that Christian Scientists will
not receive a patient who is under the care of a regular
physician, until he has done with the case and different aid 30

1 is sought. The same courtesy should be observed in the professional intercourse of Christian Science healers with
3 one another.

Second: Another command of the Christ, his prime command, was that his followers should "raise the dead."
6 He lifted his own body from the sepulchre. In him, Truth called the physical man from the tomb to health, and the so-called dead forthwith emerged into a higher manifesta-
9 tion of Life.

The spiritual significance of this command, "Raise the dead," most concerns mankind. It implies such an eleva-
12 tion of the understanding as will enable thought to apprehend the living beauty of Love, its practicality, its divine energies, its health-giving and life-bestowing qualities, —
15 yea, its power to demonstrate immortality. This end Jesus achieved, both by example and precept.

Third: This leads inevitably to a consideration of an-
18 other part of Christian Science work, — a part which concerns us intimately, — preaching the gospel.

This evangelistic duty should not be so warped as to
21 signify that we must or may go, uninvited, to work in other vineyards than our own. One would, or should, blush to enter unasked another's pulpit, and preach without the
24 consent of the stated occupant of that pulpit. The Lord's command means this, that we should adopt the spirit of the Saviour's ministry, and abide in such a spiritual atti-
27 tude as will draw men unto us. Itinerancy should not be allowed to clip the wings of divine Science. Mind demonstrates omnipresence and omnipotence, but Mind revolves
30 on a spiritual axis, and its power is displayed and its pres-

ence felt in eternal stillness and immovable Love. The 1
divine potency of this spiritual mode of Mind, and the hin-
drance opposed to it by material motion, is proven beyond 3
a doubt in the practice of Mind-healing.

In those days preaching and teaching were substantially
one. There was no church preaching, in the modern sense 6
of the term. Men assembled in the one temple (at Jeru-
salem) for sacrificial ceremonies, not for sermons. Into
the synagogues, scattered about in cities and villages, they 9
went for liturgical worship, and instruction in the Mosaic
law. If one worshipper preached to the others, he did so
informally, and because he was bidden to this privileged 12
duty at that particular moment. It was the custom to pay
this hortatory compliment to a stranger, or to a member
who had been away from the neighborhood; as Jesus was 15
once asked to exhort, when he had been some time absent
from Nazareth but once again entered the synagogue which
he had frequented in childhood. 18

Jesus' method was to instruct his own students; and he
watched and guarded them unto the end, even according
to his promise, "Lo, I am with you alway!" Nowhere in 21
the four Gospels will Christian Scientists find any preced-
ent for employing another student to take charge of
their students, or for neglecting their own students, in 24
order to enlarge their sphere of action.

Above all, trespass not intentionally upon other people's
thoughts, by endeavoring to influence other minds to any 27
action not first made known to them or sought by them.
Corporeal and selfish influence is human, fallible, and tem-
porary; but incorporeal impulsion is divine, infallible, and 30

1 eternal. The student should be most careful not to thrust
aside Science, and shade God's window which lets in light,
3 or seek to stand in God's stead.

Does the faithful shepherd forsake the lambs, — retain-
ing his salary for tending the home flock while he is serving
6 another fold? There is no evidence to show that Jesus
ever entered the towns whither he sent his disciples; no
evidence that he there taught a few hungry ones, and then
9 left them to starve or to stray. To these selected ones (like
"the elect lady" to whom St. John addressed one of his
epistles) he gave personal instruction, and gave in plain
12 words, until they were able to fulfil his behest and depart
on their united pilgrimages. This he did, even though
one of the twelve whom he kept near himself betrayed
15 him, and others forsook him.

The true mother never willingly neglects her children
in their early and sacred hours, consigning them to the care
18 of nurse or stranger. Who can feel and comprehend the
needs of her babe like the ardent mother? What other
heart yearns with her solicitude, endures with her patience,
21 waits with her hope, and labors with her love, to promote
the welfare and happiness of her children? Thus must the
Mother in Israel give all her hours to those first sacred
24 tasks, till her children can walk steadfastly in wisdom's
ways.

One of my students wrote to me: "I believe the proper
27 thing for us to do is to follow, as nearly as we can, in the
path you have pursued!" It is gladdening to find, in such
a student, one of the children of light. It is safe to leave
30 with God the government of man. He appoints and He

anoints His Truth-bearers, and God is their sure defense 1
and refuge.

The parable of "the prodigal son" is rightly called "the 3
pearl of parables," and our Master's greatest utterance may
well be called "the diamond sermon." No purer and more 6
exalted teachings ever fell upon human ears than those con-
tained in what is commonly known as the Sermon on the
Mount, — though this name has been given it by compilers
and translators of the Bible, and not by the Master him- 9
self or by the Scripture authors. Indeed, this title really
indicates more the Master's mood, than the material
locality. 12

Where did Jesus deliver this great lesson — or, rather,
this series of great lessons — on humanity and divinity?
On a hillside, near the sloping shores of the Lake of Gali- 15
lee, where he spake primarily to his immediate disciples.

In this simplicity, and with such fidelity, we see Jesus
ministering to the spiritual needs of all who placed them- 18
selves under his care, always leading them into the divine
order, under the sway of his own perfect understanding.
His power over others was spiritual, not corporeal. To the 21
students whom he had chosen, his immortal teaching was
the bread of Life. When *he* was with them, a fishing-boat
became a sanctuary, and the solitude was peopled with 24
holy messages from the All-Father. The grove became
his class-room, and nature's haunts were the Messiah's
university. 27

What has this hillside priest, this seaside teacher, done
for the human race? Ask, rather, what has he *not* done.
His holy humility, unworldliness, and self-abandonment 30

1 wrought infinite results. The method of his religion was
not too simple to be sublime, nor was his power so exalted
3 as to be unavailable for the needs of suffering mortals,
whose wounds he healed by Truth and Love.

His order of ministration was “first the blade, then the
6 ear, after that the full corn in the ear.” May we unloose
the latchets of his Christliness, inherit his legacy of love,
and reach the fruition of his promise: “If ye abide in me,
9 and my words abide in you, ye shall ask what ye will, and
it shall be done unto you.”

WAYMARKS

IN the first century of the Christian era Jesus went about 1
doing good. The evangelists of those days wandered 2
about. Christ, or the spiritual idea, appeared to human 3
consciousness as the man Jesus. At the present epoch 4
the human concept of Christ is based on the incorporeal 5
divine Principle of man, and Science has elevated this idea 6
and established its rules in consonance with their Principle. 7
Hear this saying of our Master, "And I, if I be lifted up 8
from the earth, will draw all men unto me." 9

The ideal of God is no longer impersonated as a waif or wanderer; and Truth is not fragmentary, disconnected, unsystematic, but concentrated and immovably fixed in Principle. 12
The best spiritual type of Christly method for uplifting human thought and imparting divine Truth, is stationary power, stillness, and strength; and when this spiritual ideal 15
is made our own, it becomes the model for human action.

St. Paul said to the Athenians, "For in Him we live, and move, and have our being." This statement is in substance 18
identical with my own: "There is no life, truth, substance, nor intelligence in matter." It is quite clear that as yet this grandest verity has not been fully demon- 21
strated, but it is nevertheless true. If Christian Science reiterates St. Paul's teaching, we, as Christian Scientists, should give to the world convincing proof of the validity of 24

1 this scientific statement of being. Having perceived, in
 advance of others, this scientific fact, we owe to ourselves
 3 and to the world a struggle for its demonstration.

At some period and in some way the conclusion must be
 met that whatsoever seems true, and yet contradicts divine
 6 Science and St. Paul's text, must be and is false; and that
 whatsoever seems to be good, and yet errs, though ac-
 knowledging the true way, is really evil.

9 As dross is separated from gold, so Christ's baptism of
 fire, his purification through suffering, consumes whatso-
 ever is of sin. Therefore this purgation of divine mercy,
 12 destroying all error, leaves no flesh, no matter, to the mental
 consciousness.

When all fleshly belief is annihilated, and every spot and
 15 blemish on the disk of consciousness is removed, then, and
 not till then, will immortal Truth be found true, and scien-
 tific teaching, preaching, and practice be essentially one.
 18 "Happy is he that condemneth not himself in that thing
 which he alloweth. . . . for whatsoever is not of faith is
 sin." (Romans xiv. 22, 23.)

21 There is no "lo here! or lo there!" in divine Science;
 its manifestation must be "the same yesterday, and
 to-day, and forever," since Science is eternally one, and
 24 unchanging, in Principle, rule, and demonstration.

I am persuaded that only by the modesty and distin-
 guishing affection illustrated in Jesus' career, can Chris-
 27 tian Scientists aid the establishment of Christ's kingdom
 on the earth. In the first century of the Christian era Jesus'
 teachings bore much fruit, and the Father was glorified
 30 therein. In this period and the forthcoming centuries,

watered by dews of divine Science, this "tree of life" will 1
blossom into greater freedom, and its leaves will be "for
the healing of the nations." 3

Ask God to give thee skill
In comfort's art:
That thou may'st consecrated be 6
And set apart
Unto a life of sympathy.
For heavy is the weight of ill 9
In every heart;
And comforters are needed much
Of Christlike touch. 12

— A. E. HAMILTON

WRITINGS OF MARY BAKER EDDY

Science and Health with Key to the Scriptures is Mrs. Eddy's primary writing and the complete statement of Christian Science. 700 pages. Paperback, \$14.95.

Miscellaneous Writings 1883-1896 is a collection of articles, sermons, questions and answers, and letters that give helpful guidance in the healing practice of Christian Science. Includes: Love Your Enemies, Contagion, Judge Not, Fidelity, Love, Injustice. 471 pages. Paperback, \$11.95

The First Church of Christ, Scientist, and Miscellany is a compilation of letters and newspaper articles, which address national and world issues calling for help and healing, as well as letters to churches and individuals. 1897-1910. 366 pages. Paperback, \$11.95.

Rudimental Divine Science, through a question-and-answer format, offers a clear, simple explanation of Christian Science and its practical application in regeneration and healing. 17 pages. Booklet, \$3.95.

Unity of Good shows how practical Christianity is based on the allness and goodness of God as revealed in the Bible. Includes: Seedtime and Harvest, The Ego, Soul, and other articles. 64 pages. Booklet, \$4.95.

No and Yes is a scholarly booklet addressing thought-provoking questions on the theology of Christian Science in relation to traditional religious doctrines. 46 pages. Booklet, \$3.95.

Retrospection and Introspection, Mrs. Eddy's autobiography, tells of events that led to her discovering Christian Science, publishing *Science and Health with Key to the Scriptures*, and founding her Church. 95 pages. Paperback, \$7.95.

The People's Idea of God, one of Mrs. Eddy's early sermons, bases its message on primitive Christian ideals as taught by Christ Jesus. 14 pages. Booklet, \$2.95.

Christian Healing is another early sermon which explains how Christian healing is available to us today as in Jesus' time. 20 pages. Booklet, \$3.95.

Pulpit and Press is a record of the building and dedication of the Original Edifice of The Mother Church in Boston, Massachusetts. 90 pages. Paperback, \$7.95.

Christian Science versus Pantheism, an 1898 message to The Mother Church, discusses the difference between pure, monotheistic Christianity and the pantheistic concept that mind is in matter. 15 pages. Booklet, \$2.95.

Message to The Mother Church for 1900 commends "the right thinker and worker," whose selfless efforts forward the spiritual progress of mankind. 15 pages. Booklet, \$2.95.

Message to The Mother Church for 1901 discusses the nature of the Christ, the basis of sin, and whether God is a person. 35 pages. Booklet, \$3.95.

Message to The Mother Church for 1902 is a powerful statement of God's nature as infinite Love and the demand to worship divine Love alone. 20 pages. Booklet, \$3.95.

Prose Works includes all of the above titles except *Science and Health with Key to the Scriptures*. 1380 pages. Paperback, \$19.95.

Manual of The Mother Church contains the By-Laws that guide the government of The Mother Church and aid the spiritual growth of church members. 138 pages. Paperback, \$8.95.

Christ and Christmas is an illustrated poem, especially helpful to advanced students, which addresses the false concepts of scholastic theology. 59 pages. Hardcover, \$17.95.

Poems comprises 48 poems, including seven set as hymns in the *Christian Science Hymnal*. Some were written when Mrs. Eddy was a young girl. 79 pages. Hardcover, \$17.95.

What Christmas Means to Me is a collection of articles, poems, and letters about Christmas. 41 pages. Hardcover, \$12.95.

To order call 1-800-633-1300.

All prices include shipping, handling and local sales taxes. VISA® MasterCard® checks accepted, or "bill me." Minimum order \$10.

Or write to Publisher's Agent, P.O. Box 1875, Boston, Massachusetts, U.S.A. 02117. Mail orders from outside the United States will be billed in local currency. Minimum order \$10.

BOSTON PUBLIC LIBRARY



3 9999 05987 559 9



Retrospection and Introspection

BY MARY BAKER EDDY

Mary Baker Eddy writes in *Retrospection and Introspection*, "Mere historic incidents and personal events are frivolous and of no moment, unless they illustrate the ethics of Truth."

In this short autobiography the author first reflects upon the events in her early life that led to the discovery of Christian Science. Mrs. Eddy then shifts the focus and gives spiritual insights about writing her most important work, *Science and Health with Key to the Scriptures*, and the founding of the Church of Christ, Scientist.

PUBLISHER'S AGENT
ONE NORWAY STREET
BOSTON, MASSACHUSETTS
U S A 02115

P26750
ISBN 0-87952-044-2